AL - FAROUK
OMAR IBN AL-KHATTAB

The Second Caliph

AL - FAROUK الفاروق
OMAR IBN عمر بن الخطاب AL-KHATTAB
The Second Caliph

By: Mohammad Radha
Former librarian of Fouad the 1st University

Interpreted by
Mohammad Agha

Dar Al-Kotob Al-Ilmiyah
Beirut - Lebanon

Al- Farouk

Omar Ibn Al-Khattab

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الفاروق

عمر بن الخطاب

ثاني الخلفاء الراشدين رضي الله عنهم

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Introduction of interpreter

Omar: Man of right and might

Omar Ibn al-Khattab, al-Farouk, the second orthodox Caliph, for whom may Allah's good pleasure is prayed, is truly the strongman who helped Islam extend to an extensive area in the world. During his Caliphate, Islamic fighters conquered the two great powers of Persia and Rome, and the banners of Islam were hoisted high in Asia, Africa and the Mediterranean...

He was the fair caliph whose rule prevailed in justice and decisiveness and whose care for people was infinite.

Omar disliked favouritism and bias and showed ability to rule in a right and fair manner. He was lenient when matters required leniency and decisive and strong when things needed to be dealt with so.

It is known that he rejected gifts even for his wife.

And he punished the treasurer for he had presented his wife (A'teka) a simple gift!!!

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, told him: «Even Satan fears you Omar!!!».

Allah, to whom belong might and majesty, hath responded to the supplication of the Prophet, to whom may Allah's Blessings and peace be granted, and supported Islam by Omar Ibn al-Khattab.

The Prophet besought Allah, Be He exalted.

As for taking care of Moslems, Omar was known for spending the night in worshipping and walking around in Medina to inspect the conditions of Moslems people. He repeatedly worked for solving the problems of Moslems and helped the needy; poor families, women, children and elderly.

He was the first one to take care of the foundlings and babies; and he

considered them the sons of the nation who deserve sympathy. So, he allocated monthly allowances for them.

Omar's social policy was really a success. He let people feel sure of peace and stability as the resources of Bait al-Mal (The Moslems Treasury) were invested in their right place.

Orientalists described hom as a man who possesses great mental talent and abilities. «He was known for justice, straightforwardness and honesty»; Mr. Washington Irving said.

«Simplicity and doing duty were two basic principles cherished by Omar, Mr Moer said in his book «The Caliphate».

Omar, for whom may Allah's good pleasure is prayed, was a wise man who gave priority to reason and faith. He also considered toiling and labour as Most important for man to avoid leisure which is the source of corruption, according to him.

Omar was humble and ascetic in dress and food. He also was simple and true in his behaviour.

Ah-Hurmozan, the Persian Commander, was taken prisoner to him. When he saw Omar, the Caliph, sleeping to the right of al-Masjed placing his head on his gown, he said: «Where is Omar?».

They told him: «Here he is».

Al-Hurmozan said: Where are his gaurds and escorts?».

They said: «There is neither guard nor escort!

He said: «He must be a Prophet!

They said: «He is acting like prophets».

When Omar sat up he said: «Thanks be to Allah who humiliated this and his folks by Islam».

«O, Moslems! Cling fast to this religion and be guided by your Prophet's Sunna (Tradition of sayings and acts).

And don't be arrogant by the world. It is vanity.

Late in his life, he said: «O, Allah! I have grown old. My strength faltered and my people grew larger. O, Allah! May thee taketh my soul as I still have sound mind and sound body».

Omar said this when he made his last pilgrimage to Mecca.

When he went to Medina he addressed Moslems:

«O, people! I have opened for you the bright route to lead a true life and left you in a clear situation...

It was also reported that Omar had said: «I saw as if a cock had picked me twice. I said it leads me to martyrdom and a Persian shall kill me».

Omar liked to die as martyr. And, afterwards, he told Moslems about what he had seen.

Abu Lu'lu'a, the assassin of Omar, was the boy of al-Maghira Ibn Shu'ba. He stabbed Omar by a poisonous dagger in the Mosque. He was buried at the tomb of the Messenger of Allah, to whom may Allah's Blessings peace be granted, alongside his predecessor, Caliph Abu Bakr al-Seddeq.

In Omar's opinion, Caliphate means consultation (Shura).

So, Othman Ibn Affan was the third orthodox Caliph after him. Moslems, including Ali Ibn Abi Taleb, gave him the pledge of allegiance.

Omar, recommended his successor to have strong faith in Allah and to take care of the pioneering immigrants to keep their right and to maintain their dignity.

He also recommended him to take care of al-Ansar and the people of the far countries and to do good to them.

He considered them the shield of Islam and the wrath for the enemy.

He started his recommendation with the Book of Allah.

And he died without any hatred against any one.

Omar never showed any favouritism or bias to a person to be his successor as Caliph.

Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, was a true man of right. He also was a true man of might. The word «al-Farouk» is only one symbol of his great character as a man and as caliph.

Mohammad Agha

In the Name of Allah the Gracious Most Merciful

Introduction

Praise be to Allah Who guided us, thanks to His favour and generosity, to the grace of Islam, and who bestowed upon us faith in the message of Mohammed, to whom may Allah's blessings and peace be granted, the last of prophets and messengers and the best of His creatures as a whole, the herald of monotheism, the advocate of fraternity and humanity, who defeated the doctrines of polytheism and the defects of paganism by the power of evidence. He also refuted all those unreasonable contenders and repelled the armies of stubborn soldiers by the force of sword and the talent of brain. Allah, by this, granted Him the might of brain and the solidness of heart and gave Him the grace of elequence and the strength of faith. And He made Caliph's after Him the best who protected religion and reunited Moslems.

So, in order to fulfil my promise and to carry out my duty towards my community and nation, I hereinafter introduce to readers the third book «Omar Ibn al Khattab», the second orthodox caliph, following my first book «Biography of Mohamed the Messenger of Allah» and then my second book «Abu Bakr al-Seddeq».

These books, even they are considered as biographies or interpretations, they remain on the Islamic history because Islam started with the history of the messenger of Allah, and because I did not only write biographies; but also I dealt with the works that had been done at the time of their makers, such as wars, conquests, reforms, beliefs, rules and laws, etc...

Moslems gave the pledge of allegiance for Abu Bakr al- Seddeq after the demise of the Messenger of Allah for he was the best immigrants, and the second of two who were at the cave, and the Caliph (Successor) of the Messenger of Allah as Imam before prayers performers. And when Abu

Bakr was dying he chose Omar Ibn al-Khattab as his successor saying:

«If I met Allah my God and if He asked me about it, I said I made the best of your people as my successor». And he said: «Do you accept whom I make my successor, I swear by Allah, I spared no effort or preferred a relative. I made Omar Ibn al-Khattab my successor... You have to listen to him and obey him. They said: «We heard and obeyed».

Abu Bakr wasn't one of those who had a personal objective when he had chosen Omar for caliphate after him. He was aware of men's capabilities and appreciative of them, confident that Omar was the best for Moslems regardless of any other consideration.

Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, was in full agreement with Abu Baker during his caliphate. But he did not see the sending of Osama's army, as a right decision, first for his young age, second; because the apostates threstened the city and he feared their creeping tacties if the army went out as invaders. Then, it was clear that, afterwards, Abu Bakr was right in his decision on sending Osama's army as the Messenger of Allah wanted. The Arabs said: «Had they not been strong enough this army would'nt have been sent». So, they (the apostates) stopped short of doing what they wanted.. Omar, for whom may Allah's good pleasure is prayed, saw that Khalid Ibn al-walid should be fired as a commander for killing Malek Ibn Nweira of a marrying his wife, and fearing the outbreak of a sedition among Moslems; or a fascination by him for the outstanding victories Khalid scored and which made them attractive to him.

Abu Bakr highly appreciated Khalid Ibn al-Walid and he did not agree with Omar on this issue. He told Omar: Do not talk against Khalid. I will not sheathe a sword that Allah took out against unbelieves».

But Omar said when Khalid died:

«He blunted a notch in Islam which cannot be patched. I repented for what I had done to him».

One of the issues, on which Omar was at odds with Abu Bakr, was the distribution of donations as it will be mentioned in our book. Abu Bakr, for whom may Allah's good pleasure is prayed, sees the settlement of donations in equality not according to preference on the basis of precedence in religion. He said to Abu Bakr: Do you equalize between those who

immigrated twice and prayed heading for the two keblas and those who embraced Islam in the year of Islam fearing the might of sword?!

Abu Bakr said to him: «They worked for Allah and their rewards are to be granted by Allah. And the universe is the house for the information of human beings». Omar told him: «I do not equalize those who fought the Messenger of Allah, to whom may Allah's Blessings and peace be granted, with those who fought with him. But when he returned to Dewan he preferred to act according to the precedence.

Othman Ibn A'ffan acted according to Abu Bakr's opinion after him and Abu Hanifa and Iraq's jurists took this opinion and acted according to it. This is what we see because Islam abolishes what is before it. The Messenger of Allah said to Khalid Ibn al-Walid when he became Moslem and requested him to pray to Allah for him to forgive him for those battles he fought against Him (the Messenger); «Islam abolishes what is before it».

Such differences occur as usual between thinkers and reformers; each one has his own opinion and his own proposal».

Undoubtedly, Omar was the best man for Caliphate after Abu Bakr. He offered Islam great services which speak for themselves and he was an example of the just ruler, skilful politician and the Moslem who clings fast to his religion as well as the centre of command of the Moslem armies in Persia, al-Sham and Egypt. He actually was the manager of plans for commanders, the supreme commander who sent soldiers and who was righteous and he never took a biased attitude towards anyone or an injust position against any body. He was self-contained, wise and with a strong and firm character. He also was a defender of people's dignities; fighter of corruption, generous in feeding the poor, visiting people at night to know and to listen to the situations of Moslems in order to help the needy and make justice for those oppressed people.

He did all this in order to know everthing about his subjects for he, as he told his aide, would be responsible for all of them on the Day of Judgment. He also carried food by himself to the hungry people, cooked for them. He used to stay with them till they eat and feel happy. And after that he feels satisfied and returns. He was sympathizer with the foundlings. He even allocated money for their raising and accommandation.

Moreover, he was very interested in Moslems of distant countries. He

also used to ask his commanders as they were the centre of his confidence to describe for him the countries and the battlefields. Despite that he did not await their reply messages on the news of wars, he used to ask each person he meets. For his great interest in Persia's war, he used to ask all people passing by and then he returns to his home in mid-day. He travelled personally to al-Quds to come to terms with the rulers there.

If there happened that Moslems suffered any distress or difficulty, he also lived the same way of austerity and difficult conditions so that (the ruler) feels the same circumstance the subjects feel. Sharia does'nt leave it admissible that the ruler feel comfortable whereas the subjects suffer hardships and distress.

He vowed by Allah during the severe drought year not to taste ghee, milk or meat till people do that before him. He said: «How I would care for the subjects if I had not suffered what they suffered».

I have spared no effort to disseminate the biography of al-Farouk and his works. I beseech Allah, the Almightly, to help me succeed and to guide me through the right path and to make my book a telling lesson. He is omni-potent and omniscient. And may Allah's blessings and peace be upon the Messenger of Allah and upon His Family and companions!

Mohammad Reda

The life
of Omar Ibn al-Khattab

(For whom may Allah's good pleasure is prayed)

(581 — 644 A.D.)

Omar Ibn al-Khattab, the second orthodox caliph, is a great man, considered one of the strongest and wisest men in history. He was farsighted, nicest and most honest man. His life is worthy of a precise study. He was an example of gallantry, vigilance, justice, fairness, caring for the subjects, austerity, renunciation and deseprate struggle for benefitting each one of the citizens. He did not take biased attitudes to any notable or rich or relative; he did neither belittle a small person or a poor man.

Abu Bakr al-Seddeq saw him strong and a man of will and he trusted him and in his loyalty because he knew that his covert and overt thinking were alike all good. When he was appointed as caliph he showed that he was a gracious father of Moslems and a beneficent brother, a skilful politician and a fair judge.

Ibn Masoud said: «Omar's Islam was a conquest, his immigration was a victory and his caliphate was a mercy».

It is worthy that each sponsor and each chief takes Omar's life as an example to follow and to be guided by his conduct, morality and his great interest in people as well as by his wisdom and policy. Those who read history find that the era of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and the period of the orthodox caliphs, for whom may Allah's great pleasure is prayed, as the best example of honesty, truth, justice and dignity the world ever witnessed. Their government was the highest quality government that dealt with its subjects with fairness and even-handed policy as well as educated them and promoted their morality

(It is imperative that those who read the life story of Omar, for whom my Allah's good pleasure is prayed, contemplate and think about the incidents and events in order to gain telling lessons and sermons out of that great and straight morality and to act accordingly as much as possible so that the orient restores its original fame, greatness, glory and dignity and so that spirits get revived after they got lukewarm and cool; and virtues prevail after vices were dominant, as well as spirits get pure after they were contaminated with greeds and got ornamented with the life's vanities; and after whims governed and morality got corrupt and confidence got lost as the elderly people are no longer with mercy on the younger; nor the young people have respect for the elderly.And selfishness has become dominant and money-loving has become sacred.

There will be no fruits out of reading history if you read it as stories, then forget about them without keeping anything in memory but names and events. Not only for this objective we write books and spend all our life through study and reserch! (Life is not a game, entertainment, vanity and self-conceit; but it must be action, seriousness, good fruits, example, benefit for human society and a treatment for its plagues.

Those heroes and leaders who believed in Allah and were guided by the messenger of Allah have enlightened our road and opened the universe not with the aim of conquest, expansion or fulfilling their ambitions, but for guidance, dissemination of science, establishing the sound city which is void of impurities. Even their bodies are under the earth; their acts, honourable stories are immortal and still standing as witness for their good behaviour and pure spirits.

These good stories are the witness of the victory of virtues over vices and the victory of right, over bad and evil and that the life of men and nations means the sacrifice and struggle by the leader and the people for the sake of the public interest; and its death means frustration, negligence, selfishness-devotion hatred, inter-fight and envy.

By recording the life of the orthodox caliphs we do not only serve history; for history by itself deserves no consideration, as it is viewed as a matter of luxurious knowledge.

History may be dealt with as amusement and talk.

In fact, the objective of history is the consideration of the nations past

and sorting out their merits on the one hand, and avoiding their bad aspects and their negative experiences on the other. This is in addition to considering the means of high-quality life and pleasure as well as the reasons of callopse and misery. By doing this, we offer a service to humanity and unveil the secret of the nation and individual's greatness, as well as the benefit of society.

For this, I am going to draw the attention of the reader to the important places in the life of Omar, for whom may Allah's good pleasure is prayed, in order to make use of it in his life and to let others, his family, beloved and nation, make use of them. Omar's life was full of telling lessons and examples.

His descent and Birth

Omar Ibn al-Khattab Ibn Nafil Ibn Abdul-Eza Ibn Riyah Ibn Abbdullah Qurt Ibn Razah Ibn Ka'ab Ibn Louay Ibn Ghaleb al-Qurashi al-Adawi, and his title is: «Abu Hafs».

His mother Hantama daughter (Bint) Maghira Ibn Abdullah Ibn Omar Ibn Makhzoum.

Omar was quoted as saying: «I was born four years after the great al-Fujar, viz thirty years before the prophetic resurrection.

His children and wives

Omar had Abdullah, Abdul Rahman, the older, and Hafsa from their mother Zainab bint Mazoun[1] Ibn Habib Ibn Wahb Ibn Hazafa Ibn Jamah; Zaid al-Akbar Labqieh and Rukkaiah from their mother Om Kalthoum bint Ali Ibn Abi Taleb and her mother Fatima bint the Messenger of Allah; Zaid al-Asghar and Obaidyllah who were killed at Seffin Battle with Mou'awya and their mother Om Kalthoum bint Jarwal; A'ssem and his mother Jamila bint Thabet and Abdul Rahman al-Awsat; who is Abu al-Mujber and his mother Lahia Om Walad; Abdul Rahman al-Asghar and his mother Om Walad, Fatima, her mother Om Hakim bint al-Harith Ibn Hisham, Zainab, who was the youngest among the daughters and sons of Omar, her mother Fakiha Om Walad, and Ayyas Ibn Omar,

(1) Omar married Zainab in pre-Islamic era.

whose mother Atikah bint Zaid Ibn Omar Ibn Nafil. The prophet, to whom may Allah's Blessings and peace be granted, changed the name of Om Assem Ibn Omar. Her name was Assi'ah. He said: «No... But, you are Jamíla (beautiful)».

Omar's home in pre-Islam era

Omar'a home in pre-Islam era was in the foot of the mountains called (Today) Omar Jabal (Mount).

The name of this mountain in the pre-Islam era was «al-Aqer», then ig was named after Omar. In that area located were the homes of Bani Oddai Ibn Ka'ab.

His position in Pre-Islam era

Omar was one of Quraish's honorable men and notables. He was in charge of ambassadorial- like portfolio. If there happened that a war took place between them or between them on the one side, and others on the other, they sent him as an envoy and if any people criticized them or commended themselves overvaluing themselves, they sent him to repel criticism and to make bombast if necessary!!

His physical constitution

Omar was tall with good health, bald-headed, with very red face, with long beard ended with red hair, and he was left-hander, quick in his walk.

It was said that the reason for his colour's change was that during al-Ramada (Famine) year, he shun eating meat, butter and used to eat olive-oil. He was red in colour, then he changed.

He was known for his ability in horse-riding (as an equestrian). He used to jump on his horse-back as if he were born there (on horse back). He also used to polish his beard with yellow colour and his head with henna, and he used to put on his patched clothes. He actually was a strong charactered man.

How did he become Moslem?

Omar embraced Islam six years after the prophet got his message while he was 26 years old.

Ibn Abbas, for whom may Allah's good pleasure is prayed, said:

«Thirty nine men and women embraced Islam and became with the Messenger of Allah, to whom may Allah's Blessings and peace be granted. Then Omar became Moslem and they turned to be forty Moslems. Later, Allah, Be He exalted, revealed to the Prophet, to whom may Allah's Blessings and peace be granted, through Jebrael, may peace be upon him.: «It will be sufficient to you Allah and those believers who followed you».

The Messenger of Allah, to whom Allah's Blessings and peace, said: «O, Allah! May You strengthen Islam by the most beloved one of the two men, to thee, Omar Ibn al-Khattab or Amre Ibn Hisham», he means Abu Jahl.

Osama Ibn Zaid reported his grandfather Aslan saying that Omar Ibn al-Khattab had said: «Do you want to know how I became Moslem? We replied: Yes. He said: I was the toughest man on the Messenger of Allah, to whom may Allah's Blessings and peace be granted. As I was, one day, on a very hot day, in al-Hajera in some road of Mecca a man from Quraish met me. He said: Where are you going O Ibn al-Khattab? You claim that you are so and this matter entered your home. I said: What is it? He said your sister has converted into Islam. I returned angry. The Messenger of Allah, to whom may Allah's Blessings and peace be granted, used to gather two men if they became Moslem and the man, who was laready Moslem, to eat with him. And the meeting included two other men besides my brother in law, I went and knocked at the door. They said: «Who is that? I said: Ibn al-Khattab. The people were sitting reading the Quran altogether. When they heard my voice they hurried and disappeared. They left or forgot the Quran in their hands. The woman opened for me. I said: O, the enemy of yourself I heard that you had converted into Moslem. I raised something in my hand and hit her and blood went out flowing. When the woman saw blood she cried then she said: «O, Ibn al-Khattab do whatever you want to do. I have embraced Islam. Then, I entered angry and sat on the bed, I looked and I saw a book in a corner of the home. I said what is this book? Give it to me. She said: No I won't give it to you. You are not of its people. You are not clean and «Toucheth it not save the purified ones»[1].

I insisted on taking it and then she handed it to me. I read in it «In the Name of Allah Most Gracious, Most Merciful» When I read Most Gracious,

(1) A verse of Al-Waqi'ah Sura (The Event) (No. 79- Revealed at Mecca).

Most Merciful» I was terrified and I threw it from my hands. Then, I returned to myself and I found:

«Celebrateth the praise of Allah whatever is in the heavens and the earth, and He is the ever-Prevalent, the All-Wise»[1]. And every time I read the name of Allah, Be He exalted, I felt afraid. I read: «Thou believe in Allah and His Messenger and spend of what He gaveth you». Then I read: «If you were believers». So, I said: «I acknowledge that there is no God but Allah and I acknowlede that Mohamed is the Messenger of Allah».

The people went out saying Allah is the greatest feeling happy because of what they had heared from me nad praised Allah, to whom belong glory and might. Then they said: O, Ibn al-Khattab, let us tell you good news. The Messenger of Allah, to whom may Allah's Blessings and peace be granted, supplicated on Monday saying: «O, Allah may you strengthen Islam by the most beloved one of the two men either Amre Ibn Hisham or Omar Ibn al-Khattab.

And we hope that the supplicatin of the Messenger of Allah is for you. You may hope so. When they knew truth from me I told them inform me on the place of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, They said: He is at the bottom of al-Safa home. Then I went out and knocked at the door. They said: «Who is that? I said Ibn al-Khattab. Nobody dared to open the door. The Messenger of Allah, to whom may Allah's Blessings and peace be granted, told them: open the door... If Allah's willing is good for him, he will be guided to the right path. Then, they opened for me and two men held my arms till I came nearer to the prophet, to whom may Allah's Blessings and peace be granted. He told them «let him» and then he held me with my shirt and pulled me towards him saying: O, Ibn al-Khattab become Moslem.. O, Allah! You may guide him to the right path. The Moslem, then, said Allah is the greatest, and their voice was heard at Mecca's roads after I said: «I acknowledged that there is no God but Allah and that you are the Messenger of Allah.

I believed that I should be subject to what Moslems were subject to; such as torture and beating.

I went to my cousin's house and knocked at the door. He was a notable and well-known man. He said: Who is that? I said: I am Omar Ibn

(1) Al-Hadid Sura (The Iron).

al-Khattab. He went out and I told him: Do you know I have coneverted into Islam?

He said: Did you do that? I said: yes. He replied: No! Do not do this. Then he entered and slammed the door. When I saw this I left. I said this is nothing. And I walked till I arrived at the home of a man of the notables of Quraish. I knocked at his door. He said: Who is that? I said: I am Omar Ibn al-Khattab. He went out. I told him: Do you know that I have converted into Islam? He said: You did it! I said: Yes. He said: Do not do that. Then he entered and slammed the door. When I saw this I left. A man told me: Do you like that your conversion into Islam be known? I said: Yes. He said: When people meet, go to (so-and-so), who is a man that doesn't keep secret. And then speak with him separately telling him that you have converted into Islam. He will declare this publicly and everything will be known to all people.

When people met, I came close to the man and spoke with him separately. I told him: Do you know that I have converted into Islam?

He said: O, people. Ibn al-Khattab has converted into Islam. Then people beat me. My cousin said: What is this? They told him: Ibn al-Khattab. He stood up and said: I place my nephew under my proection. Then people let me go.

I did not want to see other Moslems being beat and I am not. I said: This is not right. I must be beat like other Moslems. I stayed away for a while and when people met I came closer to my uncle and told him: Listen to me. He said: To what I can listen. I told him I do not accept your protection. He said: Do not say that, O, Ibn al-Khattab. I said: It is so. He replied: As you like. Then I was subject to beating. I was beat and I beat till Allah supported Islam[1].

Ibn Yitzhak reported that Omar was holding his sword and that the one who portected Omar was Al-Ass Ibn Wael al-Sahmi». But Omar said he was his uncle because his mother Hantama, was the daughter of Hashim Ibn al-Maghira and her mother al-Shafa'a, the daughter of Abdu-Qais Ibn Oddai, son of Sa'ad Ibn Sa'ad Ibn Sahm al-Sahmieh. For this he was his uncle and the family members of the mother are all uncles. And for this the

(1) Assad al-Ghaba (The Lion of the Forest).

Messenger of Allah, to whom Allah's Blessings and peace be granted, said that Sa'ad Ibn Abi Waqqas was his uncle, because he was from the Zuhris, and the mother of the Messenger of Allah, to whom Allah's Blessings and peace be granted, was from he Zuhris. It was also said that the other man who closed the door in his face was Abu Jahl. It is said the mother of Omar was the sister of Abu Jahl. Then he actually was his uncle and if they said she was the cousin of Abu Jahl, then Abu Jahl was Omar's uncle.

In Ibn Sa'ad book «Al-Tabaqat» there is another story about the event of Omar's conversion into Islam. He (Sa'ad) reported Anas Ibn Malek saying that the one who disappeared when Omar entered the home of his sister was «Khubab»... And the story says that his sister told him when he hit her: «O, Omar! If right lies in a religion other than yours; I acknowlede that there is no God but Allah and I acknowledge that Mohamed is the Messenger of Allah». The story adds that Omar washed before reaching the page which they already started to recite «Taha Sura» till he recited: «Verily I, I (alone), am Allah. There is no Allah but I, worship than (only) Me, and establish prayer for my remembrance!».

Taha sura was revealed in Mecca; whereas Al-Hadid Sura revealed in al-Medina. And Omar became Moslem in Mecca not in Medina as it is known.

And we believe that he recited Taha sura.

But the story of Anas Ibn Malek about Omar's conversion into Islam is as follows:

«Omar went out with his sword. He met a man from Bani Zuhra (Al-Zuhris). The man told him: Where are you going Omar? Omar said: I want to kill Mohammed. The man said: And how do you feel secure at Bani Hashim and Bani Zuhra seeks to kill Mohammed? Omar said: I see that you have converted into Islam and quit your religion. The man said: Shall I tell you somthing amazing O, Omar? Khatenk[1] and your sister have converted into Islam and quit your religion. Then, Omar marched threatening and warning. Later, a man from the immigrants called Khubab came. When Khubab heard, he disappeared inside the home.

(1) Khatenk: Your brother in law (Said Ibn Zaid).

And Omar entered and said: «What is the sound I heard here about? They were reading «Taha Sura»... They replied: It was a talk between us. He said: You may be converted into Islam? Khatenk told him: «Do you see Omar if right lies in a religion other than yours...

Omar jumped to Khatenk and beat him severely. His sister came, then, and she pushed him away from her husband. He slapped her and bleeded her face. She said with anger: O, Omar if right lies in a religion other than yours: I acknowledge that there is no God but Allah and I acknowledge that Mohammed is the Messenger of Allah. When Omar felt it was useless to force them change their opinion and faith, he said: Give me your book; let me read it. Omar was a reader of books. His sister told him: You are dirty and this is a book which nobody can touch but those who are clean and pure. So, stand up and wash yourself and perform ablution. Then, Omar went and performed ablution and took the Book and read «Taha Sura» till he recited: «Verily I, I (alone), am Allah. There is no Allah but I, worship than (only) Me, and establish prayer for my remembrance!».

Omar, then told them take me to Mohammed. When Khubab heard Omar's saying, he went out from his hiding place and told Omar O, Omar let me inform you about good news. I hope that the call by the Messenger of Allah, to whom may Allah's Blessings and peace be granted, will be on Thursday night.

O, Allah May you strengthen Islam by Omar Ibn al-Khattab or Amre Ibn Hisham. While the Messenger of Allah, to whom may Allah's Blessings and peace be granted, was at the House of al-Safa'a, Omar went there. At the door were Hamza, Talha and other people, companions of the Messenger of Allah, to whom May Allah's Blessings and peace be granted. He saw Hamza and the people felt afraid of Omar. Hamza said: This is Omar if Allah wanted good for him he would become Moslem and follow the Messenger of Allah, to whom May Allah's Blessings and peace be granted. But if He wanted something else we find his killing easy fot us. Meanwhile, the Messenger of Allah, to whom May Allah's Blessings and peace be granted, was inside the House and the revelation was descending on him. He went out and held Omar by his dress and the bearing of the sword. He said: «Is it not sufficient for you O, Omar.. May Allah cause you

disgrace and humiliatin the same as He did to al-Walid Ibn al-Maghira?

O, Allah! This is Omar Ibn al-Khattab... O, Allah may You strengthen Islam by Omar Ibn al-Khattab. Then Omar said: I acknowledge that you are the Messenger of Allah; and told him to get out safely.

Omar was very tough at Moslems before he becomes Moslem and he was fanatic to his religion. He used to torture Labiba the bondwoman of Bani Mo'amel for she became Moslem in a severe manner and mercilessly.

He used to torture her till he feels tired of that. Then Abu Bakr al-Seddeq bought her and freed her. Omar also attacked (his brother in law) and his sister for they had embraced Islam. He wanted to kill the Messenger of Allah, to whom May Allah's Blessings and peace be granted, but he went to Him and embraced Islam. But, what is the reason that forced him to become Moslem? Did he become Moslem out of fear from somebody? Did he become Moslem by force? Did he become Moslem for a personal objective? No... He embraced Islam afrer he read the holy Quran and it affected him, in his heart and in his spirit. And he realized that it was not the words of human beings; but the words of Allah, to whom be ascribed all perfection and majesty. He yielded to the elequency of Quran, its wisdom and splendôur as he was a native Arabian raised among the poets and the outspoken and as he heard their poetry, weighed their speech and knew the bad and the good.

His heart softened to Quran in spite of his toughness and fanaticism. He couldn't but confess that it was the book of Allah, to whom be ascribed all perfection and majesty. The brave and honest man if was convinced with anything he, at once, would declare his faith unwaveringly and without stubbornness because of the bad temper and the vicious character. And this contradicts dignity and loyalty. He went to the Messenger of Allah in a hurry and he declared his convertion into Islam publicly because be saw right in a religion other than his; and the lights of truth brightened, and Allah, to whom be ascribed all perfection and Majesty, accepted the supplicaton of the Prohpet for his becoming Moslem. So, his conversion into Islam was a real conquest as Ibn Masoud said.

Also, al-Tufail Ibn Amre al-Donsi became Moslem. He actually was a clever poet. When he visited Mecca they told him not to speak with or listen

to the Messenger of Allah, to whom may Allah's Blessings and peace be granted. But, Allah made him do so and listen to the sayings of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. Then he listened to the Prophet's prayers at al-Kiba and he found words good. He followed Him and entered to listen to more sayings. The Prophet recited Quran. He said: «O.. I swear by Allah, I have never heard saying's, better than these ones nor I knew a matter which is fairer than this. He became Moslem and he was the reason for the conversion of his folks into Islam. They became Moslems as they knew that they would meet big troubles, blame and public resentment; but they did not care because the brave doesn't fear anybody if he is right.

The Emergence of Islam

Suhaib Ibn Sinan said: When Omar embraced Islam, Islam emerged and he called for it publicly. We sat around Ke'ba in rings; and we walked around it; and we felt we were dealt with fairness. Abdullah Ibn Masoud said: «We have become proud since Omar became Moslem».

Mohammed Ibn Obaid said in his hadith (story): «We couldn't pray at Ke'ba; but when Omar became Moslem he fought them till they left us pray there.

Why he was called al-Farouk?

The Messenger of Allah, to whom May Allah's Blessings and peace be granted, said «May Allah turned right to be on the tongue and heart of Omar; who is al-Farouk, by which Allah differentiated between right and evil.

Abi Omar Zakwan said: «I told Aiysha who did name Omar al-Farouk? She said: «The Prophet, may peace be upon Him».

Naming Omar al-Farouk had to do with the emergence of Islam. Before he became Moslem, Moslems used to hide at Arqam House, which was al-Safa'a. There they used to perform religious rituals at their homes. When he embraced Islam he told the Messenger of Allah: «Arn't we right if we died or lived? He replied: Yes... I swear by Allah you are right even if you died or lived. He said: Why disappearance!! I swear by the One who sent you with the message of right that you must go out.. He said: We

get Him out in two rows in the first was Hamza and the other was me till we entered the Mosque...

Quraish people looked at me and at Hamza.. They got sad in a very bad way.. The Messenger of Allah called me al-Farouk and he differentiated between right and evil.

The Messenger of Allah, to whom May Allah's Blessings and peace be granted, used to call his companions by the best of their qualities for which they were known.. He called Abu Bakr «Seddeq» and «Atiq» and called Omar al-Farouk and called Khalid Ibn al-Walid «The Sword of Allah».

His immigration to Medina

Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, was brave and candid. He was never afraid of enemies.

When he became Moslem he told the Messenger of Allah: Why do we hide ourselves? He also informed his polytheist relatives on his conversion into Islam. They shunned him and closed doors in his face. He also told «a talkative man» that he had become Moslem and that man told the people that Omar had embraced Islam. So, people beat him and he beat them. And he rejected his uncle's support in order to defend himself by himself and to suffer what Moslems suffer. He does not like disappearence or protection, to hide or to be protected by some body..

So was his immigration. Ibn al-Abbas said Ali Ibn Abi Taleb told me: I never knew that any of the immigrants left Mecca undisguised except Omar Ibn al-Khattab.

When he planned to immigrate he took his sword, held his bow and arraws. He also took with him his she-goat. He passed by Keba before the public and went round it seven times. Then he prayed there and addressed the people in the rings: «Nobody except Allah forces us to do things we do not want to».

He added: He who wants to be killed let him meet me beyond this valley.

Ali said: «Nobody followed him except a group of oppressed people whom he guided and instructed».

This is the story of Ali Ibn Abi Taleb.

Omar Ibn al-Khattab, himself talked about his immigration. He said: I made an appointment with Ayash Ibn Abi Rabe'a and Hisham Ibn al-Ass

Ibn Wae' at al-Tanadob (a place close to Mecca) near the water pool of Bani Ghafar[1] (Ida'at Bani Ghafar) and we used to go out secretly. We told each other: If anyone came delayed from the appointment let him move. Then, I went out with Ayash Ibn Abi Rabe'a and Hisham Ibn al-Ass remained there and he tried to sow dissension. Ayash and I moved when we reached al Aqiq we went to al-O'sba (Our Group) for which we came to Quba'. We visited Refa'a Ibn Abdul Munzer. Ayash Ibn Ali Rabe'a introduced his two brothers (from his mother) Abu Jahl and al-Harith Ibn al-Maghira and their mother Asma' the daughter of Mukhareba (from Bani Tamim) as the prophet, to whom may Allah's Blessings and peace be granted, was still in Mecca. They hurried and reached Quba'. They told Ayash: «Your mother vowed not to stay in a shade or make her hair tidy until she sees you».

I told Ayash: Beware they might change your faith in your religion... Be careful about your religion.

Ayash said: I have money in Mecca I may take it and have it as a power for us and I won't let my mother's vow down.

When they arrived in Dajnan[2] he dismounted and they accompanied his and tied him well till they entered Mecca. They said: «So and so... O, the people of Mecca.! Do whatever you want to your disobedient persons.. Then they imprisoned him. Omar witnessed with the Messenger of Allah, to whom May Allah's Blessings and peace be granted, Badr, Ohud, al-Khandaq, al-Redwan pledge of allegiance, Khaibar, Fath (conquest), Hunin and other battles. He was one of those who stood fast with the Messenger of Allah at Ohud battle, and the Prophet ordered him to call upon people for the pledge of allegiance; at al-Redwan Bae'a (pledge of allegiance).

(Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, wasn't satisfied with al-Hudaibieh conciliation accord.

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(1) Ida'at: The water gathered from flood or other reasons; and Ghafar is a tribe from Kinana. It is a place near Mecca, beyond Serf close to al-Tanadub.

(2) Dajnan is a mountain close to Mecca. There is al-Gamim in its foot where the Messenger of Allah, to whom May Allah's Blessings and peace be granted, performed prayrs.

Discussions between him and the Prophet, may peace be upon Him, continued for a long time and the matter was settled. But, the only thing that remained was the holy book (Quran). Omar went and brought Abu Baker. He said: O, Abu Bakr! Isn't he the Messenger of Allah? He said: Yes! He asked: Aren't we Moslems? He said: Yes! He asked: «Aren't they polytheists? He said: yes! He asked: Why, then, we accept humiliatin in our religion? Abu Bakr said: Keep with Him. I avow he is the Messenger of Allah, to whom may Allah's Blessings and peace be granted. He said: O, Messenger of Allah: Aren't you the Messenger of Allah? He replied: Yes! He said: Aren't we Moslems? He replied: Yes! He said: Aren't they polytheists? He replied: Yes! He said: Why, then, do we accept humiliation in our religion? He replied: I am the bonds man of Allah and His Messenger. I will never disobey His orders. And He will never let me lost.

Omar used to say: «I kept on giving alms, fasting, praying and freeing bonds men and bonds women for what I did at that time lest I got guilty because of the speech that I told the Prophet, to whom may Allah's Blessings and peace be granted. And I always thought it would be good.We mentioned the advantage of this accored in the book «Mohammed, the Messenger of Allah, page 323 (See it).

The Messenger of Allah sent him, in Sh'aban the seventh year of Hijra, with a group of 30 men to the tribe of Hwazen to the direction of Turba close to Mecaa. When they knew that he was the commander of group they ran away . He returned to Medina. Then, the Prophet gave him banner of the brigade in Khaibar.

When Abu Sufian wanted to leave after Ohud Raid and chanted loudly: War is war. Day by day... Show us your religion.

The Messenger of Allah, to whom May Allah's Blessings and peace be granted, told Omar Ibn al-Khattab «stand up and reply him». He said: Allah is the highest and the greatest. Our dead are in paradise and theirs are in hell.

When Omar replied Abu Sufian, the latter said: Hurry up to me Omar!! The Messenger of Allah, to whom May Allah's Blessings and peace be granted, told him go to him and see what does he want!.

He went to him: Abu Sufian told him. By the name of Allah I appeal to you Omar to say to me: Did we kill Mohammed?

He said: No! And he is now listening to our speech now.

Abu Sufian said: You are truer to me than Ibn Qam'ea and Obar for Ibn Qame'a said: «I have killed Mohammed».

Omar, then got the permission of the prophet, to whom May Allah's Blessings and peace be granted, to perform minor pilgrimage (Omra). He said: «O, Brother! May you share us in your good supplication. May you not forget us?!

The Messenger of Allah marries his daughter Hafsa

Hafsa, the daughter of Omar, was the wife of Khanis Ibn Abdullah Ibn Hazafa al-Sahmi.

He was sent by the Messenger of Allah to Kusre (Persia'a Caesar). And when he died, Hafsa became a widow, Omar talked about her with Abu Bakr and he accepted to let her marry him. But Abu Bakr did not reply him. Omar got angry and talked about this with Othman when Ruqaya, the daughter of the Prohpet died. Othman said: I don't want to marry today. Then, Omar went to the Messenger of Allah and complained at Othman. The Messenger of Allah said: The one who is better than Othman will marry Hafsa and Othman will marry the one who is better than Hafsa. So, he proposed to marry her. The Prophet married her after Ohud Raid the third year of Hijra when she was twenty. And Othman married Om-Kalthoum. By this He solved the problem in a nice way.

Selecting Omar Ibn al-Khattab for whom may Allah's good pleasure is prayed, as Caliph

Omar became caliph the next day after the demise of Abu Bakr. He addressed people and talked to them about his plan, principle and morality.

He said: «As far as I am concerned. I am distressed by you and you are distressed by me. And I am the successor of my companion. He who is in our presence will talk with us directly. And how long he is absent from us. We shall authorize those people of power and trust.

He who does good we shall do him good and He who does bad we shall punish him and may Allah forgive you and us».

(Look into his saying: «He who does good we shall do him good and may Allah forgive you and us». This is fairness and encouragement. But, now the beneficent is not mentioned and his right is usurped for this enthusiasm lessened and morals spoiled.

He said: «O.. Allah! I am tough may Thou smoothen me.. I am weak may Thou strenghten me.. And I am mean may Thou make me generous». This is evidence of his abstinence.

His saying on his care and protection of the orphans funds is evidence of his abstinence...

He did never think of taking anything of the Moslems' treasury except when they let him do so whatever the sum was little which does not deserve taking a permission. Once, he went out and reached the pulpit. He already complained of his need for household appliances. At the Moslems treasury (Bait al-Mal) there was a small cup. He said: «If you permitted me I take it; or it remains a taboo. Then they allowed him to take it.

What is the value of this cup?

It doesn't worth anything and in spite of this he takes the permission of Moslems to take it.

Do rulers consider this and take telling lessens out of it?

When his daughter Hafsa saw his austerity and the hardship of living, she talked with him about it out of pity on him, he might improve his food and dressing. She told him: «O , father! Allah hath supplied us with much welfare and opened the land for you. He hath given us more goodness. You might have a food better than yours and you may put on clothes better than your dressings.

He said: «I'll let you judge on this by yourself. Do you remember the hardships the Messenger of Allah was facing in his life. He remained reminding her for she was the wife of the Prophet, to whom may Allah's Blessings and peace be granted, till she cried. Then he said: «I told you, I swear by Allah, had I been able to share them their depressed living I would have met with them such conditions. (He means the Messenger of Allah and Abu Bakr).

Other stories say Omar Ibn al-Khattab did not accept anything but depression for himself. So, Allah bestowed welfare on him. Moslems came and went to Hafsa.. They told her: Omar rejected everything but goodness in order to have it, but he (Omar) restricts the movement of this. She was holding very similar opinion to them. When they left, Omar came to her and he told him: «O , Hafsa daughter of Omar you adviced your folks and cheated your father. I say my people have the right to myself and to my money; but they have no right to my religion and my trust».

People may find it strange that Omar was very austere as he was the commander of believers at a time when Moslems were the richest in the world.

They were the conquerors of the richest countries: Iraq and al-Sham, and Moslems became rich in loots they captured and they used to send to the caliph one fifth of them. He used to distribute them to people; but he did not have more than his share as a Moslem. Thus, he remained suffering from the depression of living!!

Man finds it strange because we live in a time during which people do not know austerity; even men of religion, Quran's keepers by heart, and keepers by heart of Hadith, the keepers of Messengers biography and his successors caliphs, preachers, instructors and tutors do not live in this austerity. On the contrary , they eat the good food, dress themselves in the best clothes, live in the big houses and mansions, and possess villages and they do not know anything called austerity but its name. They have

greed to gain more. Will those people follow the Sunna of the Messenger of Allah? Or will they follow the caliphs after Him?

Omar Ibn al-Khattab asked al-Ahnaf as he came to him with the soldiers of al-Basra about the price of a dress for him. Al-Ahnaf mentioned a very low price about eight, or so...

It was less than what he purchased. He has already took it for twelve. He said: «I don't need this? And the difference shall be put to make Moslems benefit from it!» Moslems had pity on Omar's conditions and they besought Hafsa, his daughter to ask him to eat better food and dress himself in better clothes. They told her «let him make use of this good» and Moslems permit it for him to do so. But, he rejected to do this. He clinged fast to the Sunna of the Messenger of Allah to be a good example for rulers and governors and for the public in general in their religion and their life as well as an example of abstinence, honesty and loyalty. Here is a nice example on his abstinence. He used to make trade as he was caliph. He prepared camels for heading to al-Sham and he sent a man from among the companions of the Messenger of Allah, may peace be upon Him, asking him to lend him a sum of 40.000 Dirhams. The man told Omar's messenger: Tell him to take the money from Bait al-Mal (Moslem treasury), then to return them later. When the messenger told Omar about what the man said, he found it very difficult. Later, when Omar met the man he said to him: Did you say: Let him take the money from Bait al-Mal; if I died before I return them you would say the Commander of Believers had taken them. Let them to him and he will be asked about them on the Day of Judgement. No, but I wanted to take them from a miser man like you; and if I died he would take them from my money.

O , Reader! see and contemplate how maintaining reputation and honour in life and after demise would be; and how man fears the punishment of Allah, Be He exalted.

Amer Ibn Rabe'a said: I accompanied Omar Ibn al-Khattab from Medina to Mecca at pilgrimage, then we returned but he did not set up a tent and there was no building to make use of its shade. He used to lie on the soil or under a tree.

Once, Al-Rabe' Ibn Ziad al-Harithi visited Omar, for whom may Allah's good pleasure in prayed, and he admired Omar's shape and conduct.

Omar complained about a coarse food he had eaten. Al-Rabe' said: O, Commander of Believes! The foremost among people who deserve a good food, good camel and good clothes is you. Omar raised a palm leaf and hit him with it on his head and said: «I swear by Allah you did not say that to satisfy Allah but to gain rapprochement with me».

Do you know what is the example to be set on them and me??? He said: What is it? He replied: Like a people who travelled and paid their spending to a man, one of them. They told him: Spend money on us. Does he have the right to take any of them. He said no! O, Commander of Believers. He said: I am so. This is the sense of Omar in responsability, his sense fo duty towards the subjects. Then, he will not be cheated by any one's saying; and he does not change his morals which he enjoys; and he understands flattery and means of rapprochement with rulers and commanders. Don't you see he replied al-Rabe' immediately by saying: «I swear by Allah you did not say that to satisfy Allah but to gain rapprochement with me».

Omar is like a mountain, who does not move or deviate from right.

Then Omar told Rabe': «I did not use my governors to beat your subjects, swear your folks and take your money; but I use them to teach you the Book of Allah and the Sunna of your Prophet.

And he who is oppressed by his governor, has the right to complain to me in order to judge with justice for him. Amre Ibn al-Ass said: O, Commander of Believers! If a commander castigated one of his subjects will you punish him?

Omar said: Why not and I saw the Messenger of Allah, to whom May Allah's Blessings and peace be granted, punishing himself!».

In fact, the Messenger of Allah, to whom May Allah's Blessings and peace be granted, used to punish himself! For instance, at Badr Battle, he went out of his positon to adjust the rows. He adjusted the rows with a bladeless arrow. Then, he, may peace be upon him, passed by Sawad Ibn Ghazieh Halif al-Najjar, as he was out of the row, and he (the Messenger of Allah, to whom May Allah's Blessings and peace be granted, hit him in his abdomen by the blodless arrow telling him (get right Sawad). He said: O, Messenger of Allah! You have caused me pain and Allah sent you with right and justice.. So, let me have my right from you (Let me punish you).

Then, the Messenger of Allah, to whom May Allah's Blessings and peace be granted, uncover his abdomen and told Sawas: «Take avenge Sawad» ... But Sawad hugged the Prophet, may peace be upon him, and kissed his abdomen. He said: What made you do that Sawad? He said: «I wanted this to be the last chance in which my skin touches yours». Then, the Messenger of Allah supplicated for him with good and benefit.

Omar wrote to the commanders of armies: «Do not beat Moslems so that you humiliate them; and do not deprive them so that you force them to disbelieve; and do not instigate them so that you cause them dissension; and do not let them go down to woods so that you get them lost.

Naming him as Commander of Believers

When the Messenger of Allah died he appointed Abu Bakr as a caliph and he (Abu Bakr) was called the caliph of the Messenger of Allah, to whom May Allah's Blessings and peace be granted. And when Abu Bakr, died he appointed Omar Ibn al-Khattab as his successor. Omar was called the caliph of the Messenger of Allah, to whom May Allah's Blessings and peace be granted. And Moslems said he who came after Omar was called the caliph of the caliph of the caliph of the Messenger of Allah, may peace be upon him, and so on...

Some of the companions of the Messenger of Allah said: «We are the believers and Omar is our commander. So, Omar was called the Commander of Believers. He was the first to be called so. To be precise, he was the first caliph to be called the commander of believers because this is not a new name for Abdullah Ibn Jahsh al-Assadi was the first to be named «the Commander of Believers at the battalion sent by the Messenger of Allah to Nakhlah.

Part of his achievements

He was the first one who wrote history according to the Hijra calendar in Rabe' 1st in the year 16 as of the immigration of the Prophet, to whom may Allah's Blessings and peace be granted, from Mecca to Medina.

He also was the first one who compiled the Holy Quran in one copy and the first to put people together for al-Tarawih (The nightly prayers during the month of Ramadan) Moslems agreed on the approval of al-Tarawih. They reported Ali Bin Abi Taleb, for whom may Allah's good

pleasure is prayed, saying when he passed by mosques in Ramadan as they were lit by torches: «May Allah lighten Omar's tomb as he lightened our Mosques».

He made Quran reciters for men and others for women. He was the first to punish the wine drinkers by lashing each of them 80 strokes. He was tough towards the disbelievers and accused them of polytheism. He also exiled Rabe'a Ibn Omaya Ibn Khalaf to Khaibar and he was drunkard. He went into the Roman territory and apostatized. He was the first to use the police force in Medina and carried the stick and cartigated those people who commit offences by it.

As for conquests, he was the first to carry them out. This will be detailed in the book.

He was the first to prevent the sale of children's mothers. People used to go to the tree under which the Messenger of Allah gave the pledge of allegiance of al-Redwan; and they perform their prayers under it. When Omar was informed about this, he ordered it cut. Then, it was out lest people worship it. It was reported that he had said on the black stone: «Had I seen the Messenger of Allah kissing you I would have not kissed you... And I know that you are stone which doesn't hurt or benefit».

Omar was the first to organize cities and districts; and countries: al-Kufa, al-Basra, al-Jazira, al-Sham, Egypt and al-Mosel, which he made a city of Arabs... He demarcated al-Kufah and al-Basra.

Omar was the first to appoint judges in countries and the first to make Dewan (offices) and to ship food on board of ships from Egypt to the coasts of the Red Sea and from there to Medina. He set up the ware house of flour and stored flour in it, in addition to other foodstuff, dates, and raisen as well what is necessary for people who are short of them. The guests used to be hosted by Omar.

Omar, for whom may Allah'a good pleasure is prayed, drove Jews out of the Arabian Peninsula to al-Sham and Najran's people to al-Kufa.

Omar also used to be in charge the pilgrimage during his caliphate; for ten years. He led the pilgrims in that period and performed the last pilgrimage with the wives of the Prophet, to whom may Allah's Blessings and peace be granted, in 23 Hijra. And he performed al-Omra (minor pilgrimage) three times.

He was the first to throw stones at the Masjed of the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

When people raised their heads from prostration they used to shake their hands. Omar ordered pebbles and they brought them and covered the Masjed of the Prophet, to whom may Allah's Blessings and peace be granted, with them.

Expanding the Prophet's Masjed

Abu Bakr fought the apostates and made the conquest. His caliphate was short. He did not expand the Prophet's Masjed. When Omar became a caliph, he said I want to expand the Masjed; and had I not heard the Messenger of Allah, to whom May Allah's Blessings and peace be granted, saying the Masjed should be increased, I would have not expanded it. His expansion was in 17 Hijra. And he also expanded Al-Haram Mosque. He built the walls of the Prophet's Masjed of tiles. He removed the wood and extended it towards south (Kebla) in which the pulpit is located. Omar bought all what was around the Masjed; such as houses except the house of Al-Abbas Ibn Abdul Muttaleb and the homes of the Mothers of Believers (Prophet's wives). He told al-Abbas: «O, Abu al-Fadel! The Masjed has become unable to absorb Moslems. I purchased the surrounding homes in order to expand the Masjed except your house and the homes of the Mothers of Believers.

(As for the homes of the Mothers of Believers are out of question, but you may sell your house to me for the price you want from Bait al-Mal (Moslems treasury) in order to expand the Moslems Masjed. Al-Abbas said: «I won't. Omar said: «Choose one of three: Either to sell it for the price you want from Bait al-Mal, or I will give you a land in any place you want in Medina and I will build it for you; or you offer it as alms to Moslems in order to expand their Masjed.

He said no... I don't accept either of them!.

Omar said let any man judge it between you and me. Obbai Ibn Abi Ka'b, he said. They went to Obbai and told him the story. Obbai said: If you wish I would tell you a story. I heard the Messenger of Allah, to whom may Allah's Blessings and peace be granted saying: «Allah hath revealed to David that he (David) must build a home in which I will be recited. He worked out this plan for him, the plan of Bait al-Maqdes; but in one of its conrners was a home of a man from Bani Israel (the Israelis), David asked him to sell it. But

the man rejected. David thought about taking it. Allah revealed to him that he must build a home in which His name will be recited, but not to force the man to give it up and that the punishment would stop the build up of the home of Allah if the home was taken by force».

Omar held Obbai Ibn Ka'b with his clothes and said: I came to you in a thing but you brought me what is stronger than it, in order to get out of what I said.

Omar took him to al-Masjed and stood with him at a ring of Prophet Mohammed's companions, to whom may Allah's Blessings and peace be granted, where the hadith (the prophetic tradition, of Bait al-Maqdes was recited at the point when Allah ordered David to build it... Abu Zekr said I heard this from the Messenger of Allah, to whom May Allah's Blessings and peace be granted. Another man said: I also heard him, he means the Prohet. Then, Omar called Obbai to visit him. When Obbai met Omar he told him: O, Omar do you accuse me on the prophetic tradition? Omar said: O, Abu al-Munzer! I did not accuse you on it, but I wanted the Hadith reported from the Messenger of Allah, to whom May Allah's Blessings and peace be granted, to be crystal clear.

Omar told al-Abbas: Go! I will never take your home». Then Al-Abbas said: «As you said this I offer it to Moslems to expand this Masjed. But, if you are at odds with me I will not do this.

So, Omar granted him a house in al-Zawra'a which he built from Bait al-Mal (Treasury of Moslems). Omar allocated a place close to the Masjed called al-Butaiha'a. Then he said: Those who want to speak or to recite poetry or raise their voices let them go out to this area.. Al-Butaiha'a was located to the easten part of al-Masjed.

Omar Ibn Qatada said that Omar, for whom may Allah's good pleasure is prayed, heard a group of traders talking about their business and life in al-Masjed, then he said: «These mosques were built for Allah's name mentioning... If you want to talk about your trade and life go to al-Baq'e.

Omar used to prevent people from raising voices at mosques. He punished those tho raised their voices by beating them.

Expanding Al-Haram Mosque

When Islam prevailed and Moslems increased at the time of Omar Ibn al-Khattab, he found it necessary to expand al-Haram Mosque. This

mosque was without surrounding walls; but Quraish's houses were around it from all sides. Among the houses there were gates from which people used to enter to al-Haram Mosque. When Omar Ibn al-Khattab, for whom may Allah's pleasure is prayed, became caliph, and as the Masjed became crowded with the people and it was necessary it should be expanded, he purchased houses around al-Masjed, and demolished them adding their area to al-Masjed there by expanding it. There remained other houses which the mosque needed for expansion , but their owners rejected to sell them.

Omar told them: «You came to Keba yard and built houses in it even you do not possess it. Keba did not go to your area; but you came to it. Then, the houses were assessed and their prices were put in Keba. Then, they were demolished and their area was added to the Mosque. Their owners, later, asked for getting the prices, so they received them.

A wall was built around the Mosque and gates were set up in it as they were in it. He set up the gates alongside the previous ones. Al-Tabari and Ibn al-Athir said that Omar's expansion was in 17 Hijra. And Qutb Eddin al-Nahr said they were installed in the wake of the great flood in 17 Hijra, and its destruction of the features of al-Haram al-Sharif. That flood had taken «Omm Nahshal's flood, because the flood had taken with it Omm Nahshal daughter of Obaida Ibn Said al-Ass. She died and she was taken out of it. The flood was great.

The Commander of Believers was informed on this. He was terrified with the news while he was in Medina. But, he went to Mecca and reached there and entered to it on Omra (minor pilgrimade) in Ramadan. When he arrived he stood on the rock of the shrine as it was stuck to al-Bait al-Sharif (Kebaa). He felt terrified of that. Then, he appealed to somebody who knows the place well. Then, al-Muttaleb Ibn Abi Wada'a al-Sahmi, for whom may Allah's good pleasure is prayed, said: I, O, Commander of Believers, know it well I was afraid that such a matter would happen. So, I estimated the distance from its position to the gate of the rock, and from its position to Zamzam by a rope which I keep at my home. Omar told him to sit and to send somebody to bring it. Then, they brought it and they measured the place and the rock of the shrine was placed in this position, the same one in which it is still located now.

Later, Omar, for whom may Allah's good pleasure is prayed, restored

the Mosque, built walls and raised its ground by adding more soil.. Then, no flood could damage it.

His leniency and strength

Ali, Othman, Talha, al-Zubair, Abdul Rahman Ibn Aouf and Sa'ad met. Abdul Rahman Ibn Aouf was the most daring person. They said if you talked with the Commander of Believers for people, the man who is requesting a need, comes but your character may frighten him and so, he doesn't speak with you. The man returns without meeting his need.

He went to the caliph. He told him: O, Commander of Believers! May you be lenient towards people. When any man visits you, your strong character prevents him from talking with you on his need. So, he returns without speaking with you.

He said: O, Abdul Rahman. I request you, to swear by Allah: Did Ali, Othman, Talha, al-Zubair and Sa'ad order you to do this. He replied yes.

He said: O, Abdul Rahman! I have become lenient towards people till I felt frightened form Allah in lenieney. Then, I felt strong till I felt frightened form Allah. So, where is the outlet?

Abdul Rahman stood crying and pulling his dress by his hands. He told Omar: Ugh.. What can they do after you?! Ugh! What can they do after you».

Anas Ibn Malek reported the Prophet, to whom may Allah's Blessings and peace be granted, saying: «The strongest in my nation's faith in Allah is Omar».

Al-Ahnaf said: «I was with Omar Ibn al-Khattab when a man met him. The man said: O, Commander of Believers! Please go with me and help me have my right returned. So and so, did, me injustice. He raised the stick and touched the head of the man saying: «Do you call the Commander of Believers as if he were subject to your order all the time. The man left complaining. He said: Bring me the man. He throw the stick at him and said obey me.. The man replied: No, I swear by Allah. But I let the matter to Allah and to you. He said: Not like this. Either you let it to Allah or you leave it to me in order to know every thing about it.

He said: I let it to Allah; and left.

Then, Omar walked to him. While he was with him, he prayed and sat. He, then, said: «O, Ibn al-Khattab you were with a low place, then, Allah raised you. You were misled and then Allah guided you to the right path.

And you were humiliated and Allah made you strong. Then, Allah made you commander of people and a man came to you requesting your support for him against a person who dide him injustice. But, you beat him. What are you going to say to your God if you saw Him??

He remained blaming himself severely till we thought he was the best one on the earth.

Omar rejects a present for his wife

Abu Mousa al-Asha'ari presented the wife of Omar, A'teka, a silk cloth with an arm span length. Then, Omar saw it. He asked her: «From where you have got this? She replied: Abu Mousa al-Asha'ari gave it to me as a present. Omar took it and hit her head with it. Then, he said: Bring me Abu Mousa al-Asha'ari and do not let him get rest. He came and was tired. He said: Do not take it hasty, O, Commander of Believers!

Omar said: Why did you present my woman a gift? Then, Omar took the cloth and hit him on his head with it saying take it we don't need it.

Influence of Allah's mentioning and Quran on Omar

Omar was affected by the mentioning of Allah's name and Quran. When he was in a case of anger and if Allah's name was mentioned or a verse from Quran was recited he would get calm and quiet.

Bilal came to see Omar. Omar's servant Aslam said he was asleep. He said: How do you find Omar? He replied: The best of the people, but if he got angry that would be a great matter. Bilal said: If I were with him as he got angry I recited verses of Quran till he got calm.

Omar, once, cried and raised the stick to hit a man. The man told him I remind you of Allah. Then Omar let the stick and said: «You have reminded me with the greatest».

His supplication

Hafsa reported she had heard her father saying: «O, Allah! I beseech you to bestow on me a killing for your sake and a demise in the country of your Prophet».

He also used to say in his supplication in the year of al-Ramada (the drought): «O, Allah! May thou not make us die by years. May, Thou lift ordeal from us». And he said: «O, Allah! May Thou not make the callapse of Mohammed's nation at my hands». He said in his latest days. O, Allah! I

have got old and my strength weakened; and my subjects spread. May Thou take my soul with you, non - lost and non-excessive».

The Satan fears Omar

Omar, for whom may Allah's good pleasure is prayed, was almost serious and he was strong from which people frighten even at the time of the Messenger of Allah. For Instance, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, went to a raid and when he left a black maid came and said: O. Messenger of Allah! I had vowed if Allah helped you return safe I would play tambourine before you. He said if you vowed to do so, then play it or...

Thus, she started to play tambourine. Then Abu Bakr, came in while she was playing; afterwards, Ali came in but she continued playing tambourine; then Othman came in as she was playing; but when Omar came in she threw the tambourine under her. And she sat on it. The Messenger of Allah, to whom May Allah's Blessings and peace be granted, said: «Satan fears you Omar. I was sitting while she was playing; Abu Bakr came in as she was playing, then Ali came in as she was playing, then Othman came in while she was playing; and then you came O, Omar but she threw it»!

Omar's favour

Abdullah Ibn Maso'ud said Omar Ibn al-Khattab was preferred by people for four things: With the remembrance of captives of war at Badr raid; he ordered killing them; but Allah revealed the verse: «Had not been a Book from Allah there would have been a great torture for you for what have you done». And with remembrance of the veil: He ordered the women of Prophet, to whom may Allah's Blessings and peace be granted, to put the veil, Zainab said: You are torture, O, Ibn al-Khattab! And the revelation descending at our homes. Then, Allah, Be He exalted revealed: «And if you asked them about any object, then, do it from behind a veil». And with the supplication of the Messenger of Allah, to whom May Allah's Blessings and peace be granted, «Islam was supported by Omar; and with his opinion on Abu Bakr.

His protection of private parts and defence of honour

In al-Manaqeb (The Outstanding Qualities) it was reported by al-Sha'bi[1] that Omar Ibn al-Khattab was visited by a man who told him that he had a daughter whom he had buried alive in the pre-Islam era and then they took her out before she died. She lived till Islam and she embraced it as a religion. Then, she was judged by Sharia for a guilt she had done ; she took the blade and cut some of her veins to slay herself, but they rescued her after bleeding herself. They cured her till she recovered. Afterwards she felt penitent and a man proposed to her. Will I tell him what happened before?

Omar said: Are you going to uncover what Allah has veiled. I swear by Allah if you tell anyone about her, I will punish you and let people everywhere talk about you. So, let her marry as all virtuous Moslem girls. And in al-Manqeb, at-Laith Ibn Abdullah Ibn Saleh said: A beardless youth, found dead in the road, was taken to Omar. Omar asked about his case; but he couldn't know any thing and he did not know the one who killed him. It was very difficult to Omar and he said: O, Allah may thou help me know his killer, when almost a year elapsed, he found a newly-born baby thrown in the place of the dead youth. Omar brought the baby and said I have got the blood of the dead Allah willing. He gave the baby to a woman telling her to take care of him and to receive money for that from Bait al-Mal. He also told her to search for whom would take him from you. If you found a woman accepting him and hugging him, please tell me about her place. When the baby became a youth, a maid went to the woman and told her «my mistress» sent me to you to tell you to send the youth to her to see him and then to let him return to you.

She said: «Yes take him to her and I will accompany you. She went with

(1) See the book entitled: The Most Famous Moslems by Rafik Beck al-Azem. Pages 433 . 444.

the boy and the woman with her. She went into the house of her mistress.When she saw him she hugged him and embraced him. She was a daughter of one of al-Ansar's sheikhs, who was a companion of the Messenger of Allah. Omar was informed about the case and the woman. Omar took his sword and went to the woman. He found her father sitting at the gate of his house. He told the man: What has your daughter done?

The man said: O, Commander of Believers! May Allah reward her all good. She knows the right of Allah, Be He exalted, and the right of her father through her prayers, fasting and performing her religions rites. Omar said: «I liked to see her to preach her more on good and to urge her do this. The man said: «May Allah reward you. O, Commander of Believers! He took Omar's permission and left for a while and invited Omar to talk to her. When Omar entered he ordered all those people who were there to go out. He remained alone with her at home. Omar showed her his sword and told her to tell the truth. Omar was true. He doesn't lie. She said: «Take it easy O, Commander of Believers! I swear by Allah, I will tell the truth. She added: «There was an old woman who used to be with me as a mother. She took care of me as mothers take care of their daughters. And I was as a daughter for her. I spent a while in this condition. Then, she told me: «I should travel, but I have a daughter whom I like and fear to let her alone lest she gets lost. Iwould like to let her join you till I return. She went to her son who was a beardless youth. She prepared him as a maid and brought him to me as a maid whom I couldn't doubt. He saw me as if he had been a maid. One day, he made intercourse with me as I was sleeping I did not feel anything till he was there in my bed. I took a blade which was beside me and killed him. Then, I ordered him thrown in the roadside where you had seen his baby. Later, I gave birth to this boy and threw him in the same place of his father. This is the story. I swear by Allah. Omar said: «You have told the truth». May Allah bless you. Then he preached her and supplicated for her; and then he went out. He said to her father: May Allah bless your daughter. She is an obedient and righteous daughter. I did preach and I did instruct her: The old man said: May Allah help you. O, Commander of Believers! May Allah reward you good for the good you have done for your people».

Omar's nightly visits to people

Omar went out once at night. He found a woman inside her house with her two children crying around. A cooking pot on fire was full of water. He

came closer to the door. He said: O, Creature of Allah! Why are those children crying? She said: They are crying of hunger!

He said: What is this pot which is on fireplace? She replied: I put water in it in order to make them think it is food and they might keep silent till they sleep. I want to fool them that it contains flour and butter.

Omar sat down and cried. Then he went to the House of Sadaqa (Alms) and took a big sack in which he put flour, butter, fat, dates, clothes and money. Then told Aslam, his servant, to help him carry it to the woman on his own back. Aslam said: O, Commander of Believers! Let me carry it. Omar said: No Aslam! No! I carry it because I am responsible on the Day of Judgement. Omar carried the sack on his back to the house of the woman and put some flour, fat and dates in the cooking pot. He kept on moving it on fire and blowing wind under it. His beard was long and smoke was going throught it. He, then, cooked for children and began to feel them by his hands till they felt full and satisfied. Afterwards, he stayed with them till they played and laughed.

He said: «Do you know Aslam why I stayed with them». Aslam said: «No! O, Commander of Believers»!.

He said: «I saw them crying and I hated to go and let them before I see them laughing... And when they laughed I felt satisfied». (This is only one famous story about Omar's visit, to people in order to know their conditions.

Omar, for whom may Allah's good pleasure is prayed, always felt himself responsible. He told Aslam: «I am responsible for them on the Day of Judgment». Such a feeling was his motto in all his works and sayings.

Once, while he was walking at night he heard a woman saying: Is there any way to getting wine to drink it; or is there a way to Nasr Ibn Hajjaj?

(Next day, he asked about Nasr Ibn Hajjaj, they told him he was one of Bani Salim.

He was the most handsome man... Omar said: I swear by Allah.. I will never let you meet me in a place in which I stay. He ordered him what is necessary for his living and sent him to al-Basra.

One day, Omar went out at night. He heard women talking and saying who is the most beautiful man in Medina? A woman said: Abu Ze'eb. Next day, he asked about him. The man was from Bani Salim. When Omar looked at him he found him the most beautiful man. Omar said: I swear by

Allah you are their Ze'eb (Wolf) two wolves.. or three wolves.. I swear by Allah I will never let you meet me on a land where I am. He said: «If it is imperative that you have to send me away, please let me there with my cousin, he means Nasr Ibn Hajjaj. Then, he gave him what is necessary for living and sent him to al-Basra.

Registering Books

Omar Ibn al-Khattab consulted with his companions on registering books (Divans). Ali Ibn Abi Taleb told him: Each year, register your home, divide your funds and don't hold any of them. Othman Ibn Affan said: I see much money sufficient to all people. And if they don't register to know who took from whom and who didn't take, the matter would prevail.

Al-Walid Ibn Hisham Ibn al-Maghira said: O. Commander of Believers, I came to al-Sham and saw its monrchs as they registered books and recruited soldiers. So, you have to register books and to recruit soldiers. He took this opinion. Thus, he called Aqil Ibn Abi Taleb, Makhrama Ibn Nawfal and Jubeir Ibn Muta'am who were from Quraish. He told them: Register people according to their houses. They registered starting with Bani Hashim. Then, they registered Abu Bakr and his people after them, then Omar and his people.

Omar said: I liked it to be so, but you have to start with the relatives of the Prophet Mohammed, to whom may Allah's Blessings and peace be granted; the closest and then the closer and so on, till you register Omar where Allah hath placed him.

The registration of Books took place in Muharram, the year 20 of Hijra. Bani Hashim (The Hashemites), were registered first, then the closest and then the closer to the Messenger of Allah. He gave precedence to those men who embraced Islam first, then he registered al-Ansar. They said with whom we should begin? Omar said: Start with the group of Sa'ad Ibn Mu'az al-Ashhaly, then the closest and then the closer to Sa'ad Ibn Mu'az. He preferred those who had done well for Islam and fought for it. He began with those who witnessed Badr Battle among, the immigrants and al-Ansar (Medina people who supported the Messenger of Allah, to whom May Allah's Blessings and peace be granted, when he immigrated from Mecca to Medina). He imposed 5000 dirhams for each man annually. And he

imposed for those who embraced Islam at Badr and those who witnessed Ohud 4000 dirhams for each man.

And he imposed 2000 dirhams for each of the sons of those who fought at Badr Battla, except al-Hasan and al-Hussein whom he let join their father for their Kinship to the Messenger of Allah, to whom May Allah's Blessings and peace be granted. He imposed 5000 dirhams a year for each one. He also imposed 5000 dirhams for Abbas Ibn Abdul Muttaleb for his relationship to the Prophet. They were unanimous that he did not prefer anybody to Badr people except the wives of the Messenger of Allah, to whom May Allah's Blessings and peace be granted. He imposed 12000 dirhams for each. And he imposed to each man or woman who immigrated before al-Fath, (The conquest) 3000 dirhams. And for the Moslems of the conquest, he imposed 2000 dirhams; and for the youth, the sons of immigrants and al-Ansar he imposed as a duty of Conquest 2000 dirhams and for Omar Ibn Salam 4000 dirhams for his place with the Messenger of Allah, to whom May Allah's Blessings and peace be granted. He was the foster son of the Prophet; his mother Salama the wife of the Prophet. He also imposed 4000 dirham for Osama Ibn Zaid.

Later, he imposed for people on their houses, their recital of Quran and holy fighting. Then, he made all remainig people equal in one chapter. He let those who joined Moslems in Medina have 25 dinars for each man and he imposed for the liberators with them the same sum of money.

Omar, for whom may Allah's good pleasure is prayed, also imposed for Yemen's people, Qais, Al-Sham, and Iraq peoples, from 2000 to 3000 dirhams each. And he imposed for the women who immigrated such as Safieh, daughter of Abdul Muttaleb, 6000 dirhams and Asma'a, daughter of A'mes, 1000 dirhams, Om-Kalthoum daughter of O'qba, 1000 dirhams, and Om-Abdullah Ibn Masa'ud 1000 dirhams. And if he brought in a foundling he imposed 100 dirhams for him or her; and a monthly allowance to be taken by his custadian. And he impoved it from one year to another. And he used to recommend their food and expenditur to be paid from Bait al-Mal (Treasury)[1]. You see that Omar thought about the foundlings and their raising. He imposed a monthly aid to them which increased whenever the baby grew. And he used to recommend all good for them.

(1) Tabaqat Ibn Sa'ad.

In the pre-Islam era, Arabians used to bury their daughters alive in fear of poverty or disgrace. Here lies the big difference between burying girls alive mercilessly and imposing a monthly aid to the foundlings because they are the sons of the nation who deserve mercy. At that time, the world had not taken any steps towards taking care of the foundlings. On the contrary, they died of hunger and cold in roads. And those who survived were treated badly and savagely. Even in Europe, thinking about setting up shelters for them, to guarantee the system of protection, did not take place but in the beginning of the 12th century.

«Reason for calling it Divan»

In Tabaqat Ibn Sa'ad, there is mentioned a story about Hweireth Ibn Naqid. It reads that Omar, for whom may Allah's good pleasure is prayed, acted according to a saying articulated by Al-Walid Ibn Hisham when he consulted with his companions on registering books. He said: «O, Commander of Believers! I came to al-Sham and I saw its monarchs registering book (Divan). So, you may register books and recruit soldiers».

But, the word «Divan» has a Persian origin. Kusra (emperor) inspected, one day, his clerks and saw them calculating and speaking with themselves. Then, he said «Divanah», namely crazy, so, he called their place «Divan» ommitting (H) for the repeated use of this word[1] and for minimizing the effort when it is pronounced. It was called Divan. Then, this name was moved to the authors of these works which include laws and calculations. They, the analysts were at odds on naming the persons who adviced Omar to register calculations (accounts). It was said that he was al-Walid Ibn Hisham,who did this, according to Tabaqat Ibn Sa'ad. It was also said the one who did that was Khalid Ibn al-Walid; or al-Hurmozan who adviced to follow it (the divan) when he saw him sending missions without devan. It was reported that Abu Huraira came to him with funds from Bahrain. Omar told him: What have you brought? He replied 500.000 dirhams. Omar found them many.. He said: Do you know what are you saying? He replied: yes. one hundred thousands five times. Omar said: Is it good? He said: I don't know. Then, Omar went up the pulpit. He praised

(1) See the Sultan's regulations. Book printed by al-Azhar Press (Al-Mahmoudieh).

Allah, Be He exalted, and commended Him. Then he said: O.. people .. We have got to much money. If you want we will measure it to you and if you want we count it. A man stood up and addressed him: O, Commander of Believers! I saw A'ajem (Persians, or foreigners who are not Arabs) registering it in books. So, you may register it (in Divan).

Anyhow, the Arabs had no Divan. Omar created it for them when he saw the funds were many. He oredered three clerks from Quraish; who were: A'qil Ibn Abi Taleb, Makhrama Ibn Nawfal and Jubair Ibn Muta'am.

They wrote the divan of Islamic soldiers according to the arrangement of families starting with the relatives of the Messenger of Allah and then the closet and the closer to them. So was the start of soldiers devan or the Army divan.

Alms, spoils and loots

Alms used to come at the time of the Messenger of Allah and Abu Bakr al-Seddeq and they were distributed to poor people. The way how to spend alms was fixed in texts. So, Imams had no choice but to commit themselves to these texts.

Whereas, spoils and loots were taken from polytheists and they differ because the money of spoils are taken without fight, it is like tributes. Quran has a text on the one fifth of spoils. Allah, Be He exalted, said: «Whatever hath Allah bestowed on His Apostle from the people of the towns; belongeth unto Allah, and for the apostle, and for his (Prophet's) kindred, and the orphans and the needy and the wayfarer»[1]. The spoils are divided into five equal fifths, or five equal shares. A share for thu Messenger of Allah during his life from which he spends on himself and on his wives, on his interests and the inerests of Moslems; the second, for the kindred (the relatives of the Prophet), the third, for the orphans, who are needy, and the orphan is the one whose father died when he was so young, in which the judgment on the kid and the maid is the same. When they grow and become adults, they are no longer orphans. The Messenger of Allah, to whom may Allah's Blessings and peace be granted, said: «This will not go into effect after puberty».

The fourth share is for the needy, who do not find what is sufficient for

(1) Al-Hasher (The Banishment Sura).

survival. The needy of spoils are different from the needy of alms because of the difference in their spending. The fifth share is for the wayfarers, who are the travellers of the spoils people, who don't find anything to spend. These are the five shares of division; but four of its fifth do not relate to our topic.

As for the loots, they include four parts: Prisoners of war, captives, lands and funds.

The Messenger of Allah used to divide the transferable funds according to his own opinion.

Abu Bakr's opinion on distributing offers

Abu Bakr, for whom may Allah's good pleasure is prayed, advocated equality in offers. He did not see preference concerning the precedence in religion.

Othman Ibn Affan also saw the same thing in the same issue. And Abu Hanifa and other men of religion had the same opinion afterwards.

Omar's opinion

Omar told Abu Bakr: Do you equalize between those who immigrated twice and prayed to the two Keblas, and those who became Moslems in the year of al-Fath (conquest) under the fear of sword?

Abu Bakr said: They worked for Allah and their rewards are bestowed upon them by Allah. But the universe is only a house for notifying the traveller.

Omar said: I don't equalize those who fought against the Messenger of Allah with those who fought for him and with him. And then he formed the Devan. He worked according to the precedence basis. Abu Bakr remained along the period of his caliphate equalizing between people. He did not act according to Omar's opinion and he did not get convinced with it. When Omar took over the caliphate and formed the devan, he acted on the basis of the precedence as mentioned above. He said if money was on rise, I would impose 4000 dirhams for each one; one thousand for his horse; one thousand for his weapon; one thousand for his travel and one thousand for his family.

Zainab, wife of the Messenger of Allah distributes her offers

When offers went out, Omar Ibn al-Khattab called Zainab daughter of Jahsh, the wife of the Prophet, to whom may Allah's Blessings and peace be granted, and sent to her what belongs to her. When he entered, she said: May Allah forgive Omar. Other sisters were stronger than me in dividing this. They said: All this is for you. She said: Allah, Be He exalted; Allah, for is He above having the partners they ascribe to Him! And then veiled her with a dress. She said pour it and place a dress over it. Then, she added saying to Barza, daughter of Rafe': Come in and insert your hand and take out a handful of it and take it to so-and-so people who are her relatives and orphans. She divided it till a small portion remained under the dress. Barza told her: May Allah forgive you. O! Omu-l-Mu'menin (Mother of Believers).I swear by Allah... We had right to this. She said you have what is under the dress, I said: We uncovered the dress and found eighty five dirhams. Then, she raised her hands to heaven and said: «O.. Allah, I might obtain no offer from Omar after this year»... She died after a while .

What did Omar imposed for babies

We mentioned that Omar had imposed 100 dirhams for the foundling and 100 dirhams for the newly-born baby. If he or she grew it becomes 200 dirhams. The newly-born baby had no money imposed; but when he/she reaches the weaning point this money becomes a right of the baby.

Omar heard a woman, one night forces her baby to weaning while he was crying. He asked her about him she said: «I am trying to get him weaned in order to have the money imposed for him. He said: Who be unto Omar. How did he bear all these guilts while he does not know!!! Then he ordered his caller to urge people not to wean their children for money would be imposed for babies since their birth.. He also wrote to the governors on this.

Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed reported about 539 Hadith from the Messenger of Allah, to whom may Allah's Blessings and peace be granted, on 26 of which Bukhari and Moslem agreed, and Bukhari had only 34 hadith confirmed personally; whereas Moslem had only 21.

During his caliphate, Omar launched Jihad (The holy war) and formed armies and conquered countries; Egypt and other places. He consolidated the position of Islam. Then, he conquered al-Sham, Iraq, al-Jazira (Peinsula), Diar Bakr, Armenia, Azebaijan, Iran, the country of mountains, Persia and Khuzestan.

All details concerning these events will be discussed later in this book.

His death

While Omar, for whom may Allah's good pleasure is prayed, was performing the morning prayers, he was stabbed by Abu Lou'la'a Fairouz Gulam the boy of al-Maghira Ibn Shu'ba, in his shoulder and waist six times. He was bathed by his son Abdullah. He was borne on the bed of the Messenger of Allah. And Suheib prayed on him. His son Abdullah, Othman Ibn Affan, Sa'id Ibn Zaid and Abdul Rahman Ibn ouf descended to his tomb.

Omar was knived four nights before the end of Ze el-Hejja in 23 Hijra (on Wednesday morning). He was buried on Sunday, 1st of Muharram in 24 Hijra. His caliphate lasted ten years, six month and four days; some said eight days. When he died he was 63, according to «Al-Sahih», the wellknown book.

This was confirmed as reported by Mou'auya Ibn Abi Sufian. And this was also confirmed by the public. We are going to narrate the details of his death at the end of this book, Allah willing.

Omar's governors of countries

Nafe' Ibn Abdul-Harith al-Khuzai, was the governor of Mecca in the year 23 Hijra, during which Omar was killed. In al-Taif, Sufian Ibn Abdullah al-Thaqafi was the governor. In Sana'a, Ya'la Ibn Menia was the governor. And in al-Jund, the governor was Abdullah Ibn Abi Rabe'a. In al-Kufa, al-Maghira Ibn Shu'ba was the governor. And in al-Basra was Abu Musa al-Ash'ari. In Egypt was Amre Ibn al-Ass and in Homs A'mer Ibn Sa'ad; in Damascus Mou'awiya Ibn Abi Sufian and in Bahrain was Othman Ibn Abi al-Ass al-Thaqafi. He recommended that governors should only spend one year term.

His Judges

Omar, for whom may Allah's good pleasure is prayed, appoited Shura'ih Ibn al-Harith al-Kendi as a judge in al-Kufa and he appointed Qais Ibn Abi al-Ass al-Sahmi as a judge in Egypt, who is the first judge to be in Egypt as a Moslem judge committed to Islamic Sharia.

Omar, for whom may Allah's good pleasure is prayed, appointed Aba al-Darda'a in Medina and Abu Musa al-Ash'ari in al-Basra.

Omar's recommendation to his son Abdullah

Omar Ibn al-Khattab recommended to his son Abdullah when he was dying: «O, Son! You should commit yourself to the traits of faith. «He said: «What are they my father?. He said: fasting in the prime days of summer; killing enemies by sword, patience on the calamity, perfomance of ablution properly in winter, being in hurry for prayers in cloudy days and shunning wine».

This is Omar's Recommendation to his son. It is a wonderful recommendation full of strength to which nobody can commit himself but strongmen. He recommended to his son these advices in order to be strong, patient, pious and he also recommended that he quit wine drinking because it was the reason for the sending of prohibiting the wine sura. Omar did not mourn his son Abdul-Rahman, whose name was Abu Shahma, for his death because of wine drinking.

Omar prevented his family and his companions from mourning or crying for him due to the Messenger of Allah's saying: «Those who cry for him shall be tortured. And for he said the one for whom we cry shall be also tortured. He also recommended that he would be bathed with perfume. He was bathed with water three times and wrapped in three coffins. He recommended that he should not be followed by fire or any woman follow him. The pre-Islam tradition was that fire should be borne during the funeral and that crying women follow the coffin. But, Islam prohibited this habit.

Omar's miracles

Many miracles made by Omar, for whom may Allah's good pleasure is prayed, emerged. It was reported that he sent an army under the command

of a man called Saria Ibn Hussein. As Omar was giving his Friday prayers sermon on the pulpit, he shouted: «O.. Saria, the mountain, the mountain. Ali Ibn Abi Taleb said: I registered the date of that word. Then, a messenger came before the army. He said: O, Commander of Believers! We made a raid at the time of the prayers sermon... They defeated us.. Meanwhile, there was a voice calling us to protect our backs by the mountain... The man was shouting. O, Saria the mountain! The mountain! Then, we protected our backs by the mountain; and Allah defeated the disbelievers and we got great loots by the blessings of that voice.

When Moslems conquered Egypt and the Nile River did not have much water, they said to Amre Ibn al-Ass they throw a maid in the River. He replied this is not sanctioned by Islam. Then, he wrote to Omar Ibn al-Khattab a message and the caliph wrote to Amre a message and ordered him to throw it is the Nile. When it was thrown in the Nile the water increased ... This will be mentioned later. Once, a jolt shook Medina, Omar hit the land with his stick saying, keep quiet Allah willing... Then no quake took place in Medina.

When fire went ablaze in some of the Medina houses, Omar wrote on a cloth (O, fire! Be quiet Allah willing) They threw it in fire, then it went off immediately[1].

Eulogy of Omar Ibn al-Khattab

The daughter of Abi Hathma eulogized Omar. She said: O, Omar! You have killed seditian and survived Sunna, and you passed away with pure dress, clean of any guilt».

He was also eulogized by A'teka daughter of Zaid Ibn Amre, the wife of Omar. She commanded his traits. He was gracious for relatives and kindred and he was tough on enemeis, she said.

The well-known poet Hassan Ibn Thabet also eulogized him and highlighted the great traits and qualities possessed by Omar, for whom may Allah's good pleasure is prayed.

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(1) The interpretation of al-Fakhr al-Razi pages 299 . 300.

(Abdullah Ibn Salam said:

«Yes; you were the brother of Islam, you were generous in right, miser in evil; you satisfy when satisfaction is a must and get angry when anger is a must. You are honest, good and you have never been a flatterer or back-biter».

Omar said: There is no one on land whose page Allah threw more lovable to me than this one who is lying among you».

Orientalists' opinion on Omar

Hereinafter we list some opinions on Omar Ibn al-Khattab given by orientalists.

Sir Moer said in his book «The Caliphate»: «Simplicity and carrying out duty were the most important principles possessed by Omar.

He showed what his administration enjoyed impartiality and worshipping.

He used to shoulder responsibility properly».

He said: «His feeling of justice was so strong. He did not make favouritism to anybody in choosing his governors. And in spite of the fact he used to hold his stick and punish the guilty at once, even they said Omar's stick was much more hard than other's swords. He was soft-hearted and he had acts which show his mercy; including his mercy on widows and orphans.

The British Encyclopedia said: Omar was a reasonable ruler, far-sighted... He did Islam a great service». Sir Washington Irving wrote in his book «Mohammed and his Caliphs»:

«Omar's life from the begining to the end indicates that he was a man with great mental talents. He was clinging fast to straightness and justice. He also was the one who laid the foundation-stone of the Islamic empire. He carried out the wishes of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and supported Abu Bakr by his advice and consultation during the latter's short caliphate. He laid the bases of the strict administration in all the parts of the countries conquered by Moslems. The strong control he had over his army commanders in the far countries when they achieved victories was evidence of his efficiency and his ability to run the daily affairs wisely and strongly. He was great with the simplicity of

his morality and his contempt of luxury and pomp guided by the Prophet and Abu Bakr. He also followd their suit through his messages to the commanders.

Some speeches of Omar, for whom may Allah's good pleasure is prayed

(1)

O, people! I was appointed to rule you. And had I not been, as hoped, the best among you and the strongest and most capable to shoulder responsabilities for your important matters I would have not been appointed. It is enough to Omar to be sad for awaiting the Day of Judgment. How can I regain your rights? How can I take them and where can I place them? And how can I march? On Allah I depend! Omar became incapable of being confident of might or trick if Allah, to whom belong glory and might, did not provide hime with his mercy and backing.

In this speech we notice that Omar was confident of his strength and the support of Allah, Be He exlated, for him.

(2)

Allah, to whom belong glory and might, hath appointed me to rule you. I knew the best of you. I beseech Allah, Be He exalted, to help me and guard me with Him as he guarded me with others, and to reveal justice to me with you such as what he ordered. And I am a Moslem man and a weak person except if I was backed by Allah, to whom belong glory and might; and this will not change my morals even if I am caliph, Allah wlling. And greatness is for Allah, to whom belong glory and might, not for people in anything. Let nobody says that Omar changed since he became caliph. I keep right within myself and I introduce to you myself. Any man who has a need or feels himself subject to jnjustice or any man who blames us for anything let him punish me for I am a man of you. O, people! You keep on faith in Allah overtly and covertly and in your homes an among your families. And give right even from yours and do not hate each other depending on coming to me and accepting my judgement. I feel no leniency towards anybody and I seek your goodness. I find it very hard

to blame me as you are in general a people of cities in the country of Allah; and a people of a country in which there is neither plantation nor sheep except what Allah brought in and Allah, to whom belong glory and might, promised you many good things and I am responsible for my trust. I am in charge of what I am responsible for, Allah willing. I will not authorize anybody to do it and I will never depend on anybody but on honest people and on the people of advice. I will never give trust to anyone but to them, Allah willing[1].

This oration shows Omar's morality and policy towards his subjects. He doesn't know favouritism and he does justice as much as possible. To reach justice he must investigate things by himself and he was ready to listen to each complaint and to the advice of the trustees.

(3)

«O, people! Some greed means poverty. Some despair is richness. And you gather what you cannot eat and hope what you cannot realize. And you one put off in a house of vanity. You were with the Messenger of Allah, to whom May Allah's Blessings and peace be granted, guided by revelation; those who concealed something they would be held responsible for their doings and those who declared something they would be held responsible for that.

So, show us your good morals, but Allah is the One who knows what is in yourselves. He who showed us something and claimed his intention was somthing else we did not believe him. And he who showed us a good act we thought he was good. And you have to know that some miserliness is part of hypocracy. Thus, spend! It is better for yourselves.

He who prevents his own miserliness, will be rewarded».

O, people! Make your stay good and mend your things and be afraid of Allah your God. O, people! I wish if I felt myself in sufficiency. And I wish if I lived for long or for short with you I would act right with you, Allah willing, and that nobody would remain among Moslems even if he was at his home without receiving his share of Allah's money... You should do good of the money that Allah gave you.. A little in good better than

(1) Al-Tabari.

many in violence and killing... If one of you wanted a camel let him go to the tall and hit it if it was with iron heart, let him buy it[1].

Omar, for whom may Allah's good pleasure is prayed, spoke in this oration on several things. He referred to the fact that the revelation was ceased when the Messenger of Allah, to whom may Allah's Blessings and peace be granted, died: There is no way for knowing the interiority of man and man's secrets or concealed ideas except what this man shows... He satirized miserliness and urged the non-make-up of women.

(4)

Allah, to whom belong glory and might, hath made it your duty to extend thanks and to perfoem pilgrimage for the esteem of the doomsday and the world without any wish from you to it. Be He Blessed. You have never been doing things for His benefit and worship. And He was able to make you the easiest of His creatures. Then He made of you the whole of His creatures.. He did not make you for it for any thing else. He harnessed for you all what is in the heaven and the land and bestowed on you His overt and covert good and carried you in the land and in the sea; and He supplied you with the good food, you may thank Him... Then He made the senses of hearing and of seeing for you.

And among the bounties that Allah, Be He exalted, bestowed on you are those which He gave to your kins and folks only. Then, they became public for all at your state and at your time and class.

No bounty reached a man in particular except when he divided it into parts for people Allah willing and faith in Allah and in His Messenger. You are the heirs of land the conquerors of its people. Allah hath backed your religion. And there was no nation countering your religion except two nations; one is slaved to Islam and its people pay tributes to you... They toil and exert efforts and pay sweat... And you reap the benefit. And another nation await the action of Allah and His powers every day and night. He filled their hearts with fear. They have no resort to go; nor they have a shelter to protect themselves. Allah's soldiers attacked them and went into their land which is rich and has abundant wealth and resources. The armies continued to be sent there Allah willing in the best manner. It may be a must that this

(1) Al-Tabari.

deserves extending a gratitude by those praisers and the remembrance of those recallers as well as the hard work of those diligent people for the uncountable amenities; and which nobody can give them their due except with Allah's help, beneficence and grace. Let us beseech Allah, Who is the only One who bestowed on us this to provide us with action for his fault and to be obedient to Him and to hurry for gaining His satisfaction. O, Creatures of Allah! remember Allah's good gifts for you and thank Him for this as couples and as individuals. Allah, to whom belong majesty and might, told Mousa: «Take your people out from darkness to light and remind them of the days of Allah. And He told Mohammed, to whom may Allah's Blessings and peace be granted, put in you mind as you were weak in the land».

If you were weak and if you were deprived from the amenities of the world you should have thanked Him to gain His satisfaction; but you were leading hard living and you were the most ignorant. Allah reminded you of the obstacles inside your hearts. And He made you know, how to obey and to have faith... Nothing is worse than disbelief; and thanks are more secure for others and for increasing amenities and for making better living. This is for Allah who ordered you and asked you to do things not.»

Omar, for whom may Allah's good pleasure is prayed, reminds Moslems of the great conquests Allah helped them achieve and the victories they scored over strong nations. For this Omar urges them to thank Allah who backed them and made them defeat their enemies; and He enriched them after poverty and made them honourable after humiliation. Without Allah's assistance they were not able to invade these nations and subjugate them.

(5)

O, people! We have a right upon you. Advice on good and assistance on good. And there is no dream more lovable to Allah than the dream of Imam and his companions. O, people! There is no worse ignorance to Allah not more prevelant evil to Allah than the Imam's ignorance and bad temper. O, people! Those who supplicate good for their folks may Allah bestow on them good.

(6)

Omar wrote a book on law to Shreih. He said: «So and so, if there is anything in Allah's Book, act according to it and do not let men deviate you from it. And if there anything not mentioned in Allah's Book, look into the

Sunna of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and judge on it accordingly; and if there is nothing on it in the Sunna of the Messenger of Allah, then look into the unanimous decisions taken by people and take it; but when there is anything that is not mentioned in the Book of Allah, or in the Sunna of the Messenger of Allah or by people through their unanimous decisions; then choose anyone of two things either, to take an independent decision by yourself or to delay your decision on it... And I see good for you in delay»[1].

(7)

And he wrote a book on law to Abu Mousa al-Asha'ari.

«So and so, law is a duty, a firm duty and a followed sunna. Then, understand if it was dictated on you, it will be not useful to speak in right which has no force to go into effect...Look fair at people while you are in council so that no honest shall feel ambitious for your fairness and lest a weak fears your injustice; and the evidence must be given by those who claimed and the oath must be taken by those who deny[2]; and the conciliation is admissible among Moslems except a conciliation that was a taboo and a taboo made admissible.

You have to backtrack on a judgment you had made and then found it not right. Right is right and the revision of right is better than going on in wrong decision. You have to understand well the matter you think about if it does not relate to topics or events mentioned in the Book of Allah or in the Sunna of the Prophet, to whom may Allah's Blessings and peace be granted. You have to be knowledgeable and you have to know proverbs and similar cases. You have to measure things at that point; then adopt the most lovable to Allah and the most similar to right as you see; and give time to plaintiff till he brings evidence; if he did so you have to give him his right; or you have to give judgment for this is more decisive on the case and clearer for giving a ruling. Moslems are equal except those who were lashed for a guilt or those

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(1) The treasure of governors and the Book of Moslem celebrities as well as the book that follows: (Al-Bayan and al-Tabyeen). The Rhetoric and the Clarification.

(2) It was said the first who said: (Evidence must be given by those who claimed and the oath must be taken by those who deny); was Qais Ibn Sai'da al-Iyadi.

who were ruled for perjury or for doubting in faith or for kinship... Allah hath hept secrets for you and warded off suspicions from you. Thus, be aware of anxiety, boredom, giving vent to anger against people, denying foes in right positions which Allah imposes reward on. Those who have good intention inside himself and before Allah, Be He exlated, even on themselves, may Allah help him come to terms with people. And those who were hypocrites acting in contradiction with Allah's guidance, may Allah unveiled them and punished them.. May peace be upon you».

(8)

And he recommended Abu Mousa al-Asha'ri in a letter he sent to him.

«So and so.. People feel reluctant towards their Sultan. I beseech Allah's protection and I urge you to be fair. If two matters were exposed to you one for Allah and the other for the world choose your share in the afterworld then your share in the world. World runs out whereas the Afterworld remains. Be afraid of Allah! And if tribes rebelled and if they instigated other tribes, this would be the trick of Satan; then strike them by sword till they return to the path of Allah and till they call for Allah and the Imam. The Commander of Believers was told that Dabba (a tribe) were calling in their name (The name of Dabba)... When my letter reaches you, you have to punish them till they disperse if they dont understand.. Visit Moslem patients and attend Moslem funerals. Open your door and take care of Moslems personally. You are one of the them but Allah imposed a heavier burden on you. The Commander of Believers have also known that your dressing and the dressing of your family and your food and travel camels are different from those of Moslems.

Beware of being like an animal, Abdullah (bondman of Allah); an animal which passed through a fertile valley as his only business was to eat and eat and to be fat, and fatness kills it. Beware that the governor will return to Allah. If his subjects were misled and the most miserable man is that who turns his subjects into miserable people. May peace be upon you»[1].

Abu Musa al-Asha'ari was appointed by Omar in al-Basra after al-Maghira Ibn Shu'ba.

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(1) The key to Ideas.

Omar's wisdoms and outstanding sayings

1) The most lovable to us before we tell you are those who are the best in keeping silent. And the most lovable to us are those who speack logic, and if we experienced them were the best in action.

2) I complain to Allah, the Almighty, the weakness of the honest man, and the betrayal of the strong man.

3) Most reasonable man is the one who execuses them more.

4) Curb these persons from their whims, for they are desirous to evil. This right is heavy and evil is light. And quitting sin is better than dealing with repentance. A glance might implant a whim. And whim of one hour gave inheritance for a long sadness.

5) If work is good leisure is bad.

6) Beware of gluttony, it is heaviness in life and stench in death.

7) Beware of excuses, may of them are lies.

8) Any governor of mine made injustice and I was told about it without setting it right I would be the one who made this injustice.

9) Learn science and learn calmness and wisdom for science; and be humble to those you learn from so that he would be humble to you. Do not be one of the arrogant Elmas lest your knowledge be evaluated as ignorance.

10) Learn a profession, everybody almost needs a profession.

11) Three repulsive things; a neighbour who buries good acts if he saw them and announces bad acts; a woman who talks good to you if you met her and you don't feel safe if you left her; and a Sultan who doesn't praise you and if you did bad he killed you.

12) Three deadly things; an obeyed mesirliness, a followed whim and self-conceit.

13) It is sufficient to man to have money, and for his religion to be generous and for his morality to be honest.

14) Treat people with morality and deal with them with acts.

15) Entry to the haves is a test for the have-nots.

16) Men are three; a man to whom things come and he weighs them in mind; a man who consults on what is problematic and takes the opinion of

thinkers; and a man who is confused and who does not consult with thinkers or obey a rational.

17) Men are three and women are three too. A chaste and pure woman, who is lenient, cordial and fertile in birth, helping her family against adds of time and doesn't help against them. She is rare. Another woman, who is only for birth-giving. Another one as a necklace of iron whom Allah puts in the neck of whom He wills.

And men are one reasonable if things, came and were similar he contemplated and took his own decision. Another man who consults others if he falls in trouble and he takes others opinion and adopts it; a third man is confused, who doesn't judge on things by sense, nor he obeys an order.

18) Do not belittle your resolution. I don't see anything that discourages good acts but weak resolution...

19) Do not cause tireness for the face of land for its fat is in its face.

20) Nothing worse for pillaging bounties than ingratitude. Thanks is safety for others and promotion and increase in amenity as well as a possibility for increasing it.

21) Thou shall not stay without beseeching Allah, the Almighty, to provide you with bounties as you know that heaven does not rain neither gold nor silver. Allah, Be He exalted, supplies people from each other.. He then recited Allah's saying in Quran: «When you complete your prayers spread in the land and work for earning your living from Allah's favour.. And remember Allah very much you may succeed..».

22) Let your love be no exaggeration and let you hatred be no destruction.

23) Meeting of brethren defeats sorrows.

24) Had patience and gratitude been two camels I would have not cared which one I ride.

25) If the camel died on Euphrates shores I would fear that Allah might ask me about it.

26) Pure wine is not more effective on men's brain than greed.

27) The beneficent on the bad man is a prince.

28) He who entered to kings went out with resentment on Allah.

29) He who kept his own secret his choice was his own.

30) He who laughed much his prestige lessned.

31) The people are two kinds; the one who demands world, then you have to reject it. He might realize what he demands and he was destroyed for what he got of it. And another one who demand the Afterworld. If you saw a person demanding the Afterworld, then compete with him.

32) O, readers! Work for earning your living and do not be a burden on people.

33) Omar Ibn al-Khattab looked at a man carrying a child on his shoulders. He said: Who is that. The man replied: He is my son. O, Commander of Believers! Omar said: If he lived he would be a seduction for you and if he died he would be the cause of your sorrow..

34) Omar, for whom may Allah's good pleasure is prayed, asked a man whom he wanted to help him to do a job, what is your name. The man replied: Zalem Ibn Massrouq (Oppressor a son of stolen). He said: You persecute and your father steals. He did not, then, accept his help.

35) A man came to Omar Ibn al-Khattab. Omar, for whom may Allah's good pleasure is prayed, asked him: What is your name? He replied: Shehab Ibn Hurqa.. Omar said: From where? He said: From Hurrat al-Nar (fire). Omar said: Where is your house? He said: In Zat-Leza (In the fire place). He said: Go! Your family has burnt...

36) He also wrote to Abu Mousa al-Asha'ari: Order relatives to exchange visits not to stay as neighbours.

37) He asked people: Point to a man that I can use. They said: How do you want him? He replied: I want him to be as the commander of his folks even if he were not theirs. And as an ordinary man even if he were their commander. They said: We don't know a man like this except al-Rabe' Ibn Ziad al-Harith. He said: You are true. He is so.

38) Thou shall not learn for three things and thou shall not quit learning for three.. Do not learn for pomposity or boasting or show-off and do not quit it for shame of asking for it, for non-satisfaction with it or for accepting ignorance on it.

39) People remain straight so long as their Imams and preachers are so...

40) The people are with Imam so long Imam remains with Allah. If he failed to do so they did the same.

41) Most lovable people to me are those who showed me my defects..

42) Thou shall not think bad of a word uttered by your brother as you find good in it.

43) Omar wrote to his judge: «Women give by their wish and by force; and any woman that had given and then wanted to backtrack, it was her choice to do so».

44) He stood and said: «O, people! Thou shall not exaggerate in the dowry of women.. If it were a good act in world or piety with Allah, the Messenger of Allah, to whom May Allah's Blessings and peace be granted, might have been the first one to do it.. He had not offered a dowry to his women more than twelve Oqieh (Oka-ounce).

A woman said: O, Commander of Believers! Why do you deny us a right which Allah gaveth to us. And Allah sayth: «And you shall give a woman Qintar (quintal). Omar said: All of you are more knowlegeable than Omar. Then, he told his companions: Do you listen to me; I say such a saying. Do not deny me it till a woman who is not the most knowledgeable comes to me.».

* * *

I do not want to let the wisdoms and proverbs of Omar, for whom may Allah's good pleasure is prayed, pass before readers without commenting on them to guide them to their sermons and telling lessons as well as wisdoms and right opinion so as to make use of them in their life and in their religion.

Yes! The reader has full freedom to take out wisdom from them depending on his own experiences in life and his own information that he acquired by means of research and study. But this does not prevent the author from expressing his opinion as he may notice, what cannot be noticed by others for his rich knowledge and deep thinking about the subject concerned. Anyhow, reading other thoughts is useful. It is no secret that the words we had chosen give us an idea on Omar's opinion on some religions and secular attitudes and questions. He is one of the greatest men of world, with the acknowledgement of the Messenger of Allah, to whom May Allah's Blessings and peace be granted, and with the

acknowledgement of the companions of the Prophet and the historians; Arabs and foreigners.

We notice and understand from the words of Omar and his recommendations that he was a practical man, who hates that man stay without a job to do, as dependent on others, because leisure is the source of corruption. He ordered those who dvote all their time for worshipping to work for earning their living. He said: Labour is good and leisure is bad.

And he said: Learn a profession. Everybody needs a profession.. And he said: «Let nobody stay away from toiling for earning his living as he says O.. Allah provide me with my food and as he knows well that heaven does not rain gold or silver and that Allah, Be He exalted, only supplies people with amenities from each other.

Omar, for whom may Allah's good pleasure is prayed, also said urging, readers to work: «O, readers! Work for your living. Do not be parasite on people». Thus, Islam is a religion of business, activity and toiling not a religion of laziness and inactivity or slackening and carelessness.

* * *

Allah, Be He exalted, said: He it is who made for you the earth subservient, traverse ye then its board sides, and eat ye of His provision, and unto Him (alone) is the return».

(Tabarak- «Al-Mulk» No. 15 - The Kingdom)

Toiling for earning living doesnot contradict belief in determinism. Seeking means of living must be sanctioned by Allah and people must avoid what Allah ordered as a taboo such as robbery, usury , bribery, sale of taboos and taking people's funds by evil and injustice ways. Omar hated greed, for this he said: «Pure wine is not more effective than greed on men».

So, seeking means of living is demanded but greed is disgusted and unsanctioned for it yields vices. He said: Three things are deadly: An obeyed miserliness, a followed whim, and self-conceit». As for self-conceit, it is a real deadly thing for it prevents the person from consulting with others and making use of advice as well as obeying those who are older and more reasonable and deeper in experience.. He holds fast to his own opinion and he who holds fast to his own opinion will destroy himself.. The

Messenger of Allah, to whom May Allah's Blessings and peace be granted, who is the best creature of Allah, used to consult his companions.

A poet said:

He has a right but others have no right

And whatever he said he remained the most beautiful.

Even the Messenger of Allah sees others' rights.

We have so far seen strange things from which young people suffer as vanity and slef-conceit dominate them. This makes them rush into deadly trends careless of what they are doing and uninterested in what they are perpetrating... They do not know their faults and blunders and they don't feel the necessity of promoting themselves by virtues and their brain by science. And they don't like to be guided by any guide or criticized by any far-sighted critic who seeks their best.

Omar, for whom may Allah's good pleasure is prayed, was reasonable and just as well as holding fast to the Book of Allah (Quran) and the Messenger of Allah's Sunna. He also was humble liking to know his defects if there were any to set them right not to persist in them. He wanted this in order to protect people from injustice which might occur without knowing about them anything. For this he says: «Most lovable people to me are those who show me my defects». And when a woman objected to him, he recognized his fault at once. He said: All of you are more knowledgeable than Omar. He blamed his companions for their silence saying: «You hear me saying this without denying it and a woman who is not the most knowlegeable one replies to it... But now, we say contrary to Omar: «The most hateful people to us are those who show our defects to us». We have never seen any one infallible. And man may not see his own faults; and if he was guided to them to set them right so long as he desired good and reform and so long as he did not possess selfconceit things would go better for him and for the people. This is on condition that guidance should not be in the form of swearing and cynicism because people hate this style of speech. Allah, Be He exalted, said: «Call for the approceh of your God by wisdoms and good sermon».

Omar was a ruler but not like all other rulers. He actually was a ruler

who sees rule as a responsibility and as a heavy burden. He should consider the affairs of his subjects and view their interests with fairness.

He was committed to justice and this appears clear in his saying: «If I was informed on an injustice done by any governor of mine and I refrained from changing it I would be unjust».

So, he considered himslf unjust if he did not change the unjust attitude. This is a telling lesson for every governor and ruler. And the subjects lead to Imam as much as the Imam leads them to Allah. And if he (the Imam) slows down they do so, as Omar, for whom may Allah's good pleasure is prayed, said people take their rulers as example. If rulers mistreated their subjects and if they did so their subjects followed their suit, but if rulers did well to their subjects; these subjects followed their suit too.

Omar Ibn al-Khattab's Caliphate

His first action: «Sending armies to Iraq under the command of Abi Obaid and al-Muthanna (12-14 Hijra- March 634-635 A.D)

A day after the demise of Abu Bakr al-Seddeq, Omar went up the pulpit and addressed the people: «I am saying words that you should keep in safety. The Arab is like a camel tied with a rope to his nose to follow its owner; but, I swear by Allah, I will force them walk the way».

Omar's first action as a new caliph after he got the pledge of allegiance from people, was the execution of Abu Bakr's will concerning the initiative for sending armies to Iraq. Al-Muthanna had visited Abu Bakr when the latter was sick to negotiate him on the attack on Persia when difference took place between them. But Abu Bakr couldn't answer him for he was very ill. Then, he recommended that Omar Ibn al-Khattab should depend on people, after he becomes the caliph. So, Omar depended on people with al-Muthanna for fighting the Persians. But, as Persians were tougher than they expected, people did not respond to the call. Then Omar talked. He said: «O, people! Do not find it difficult. We have already defeated Persia and beat them on the two parts (the western part which is Arab Iraq) and we defied them and also defeated them. And, Allah willing, we will defeat them. Omar, for whom may Allah's good pleasure is prayed, also said:

«Hijaz is not a house for you except for cattle-grazing. And its folks could not do anything but so. Where are you now as immigrants from what Allah, Be He exalted, promised. You may walk in the land that Allah promised you to be its heirs in the Holy Book... He said: «To make it prevalent» and Allah help His religion prevail and He may support it and

make its followers heirs of nations where are the good creatures of Allah?

The first men, who backed Omar's plan, were Abu Obaid Ibn Ma'soud al-Thaqafi, Sa'ad Ibn Obaid and Subait Ibn Qais. So, people came to express support. And when they numbered one thousand, Omar was told to make one of the pioneering immigrants or al-Ansar their commander. He said: «I swear by Allah, I won't do that as Allah, Be He exalted, promised them by their precedence and hurrying to confront the enemy. And if people did the same I don't make a commander over them anybody but the first one who met the invitation. He made Abu Obaid and handed him the banner. This is the first army sent by Omar.

Al-Namareq Battle[1]

Afterwards, al-Muthanna returned to al-Hera befor Abu Obeida. His absence lasted one month. In the meantime, the Persian Royal Court was suffering from different turmoils. A prince took over there, then a princess took power amidst a blood-shed and a rebellion. Later, Bouran, who was a lady from the Royal family summoned the famous commander «Rustam» from Khurasan and appointed him the general commander of the army to protect the country. Rustam sent too armies from al-Madain, one under the command of (Jaban) to cross the Enphrates River and to proceed towards al-Hera, and the other under the command of (Nersi) to occupy Kaskar..

Al-Muthanna organized his army which was small. They left al-Hera and let it to the enemy. They headed for Sahara towards Medina. There, they waited for Abu Obaid who did not attend except after a month. A longside with him were the loyal tribes that he gathered them.. After a few days of rest, he led the army and attached Jaban in al-Namareq and he forced him to run away.

Al-Jisr Battle

(Sha'ban 13 Hijra - October 634 A.D.)

It was also called Qus al-Natef and al-Marwaha[2]. Abu Obais crossed

(1) It is a battle which took place in an area near al-Kufa.

(2) Qus al-Natef is a place close to al-Kufa on the Euphrates eastern shores, and al-Marwaha is on the western shores of the Euphrates.

the Euphrates. He surprised the Persian commander (Nersi) and captured his camp. He took a great deal of loots; such as the good quality dates called «Nersian» which only kings used to eat; or those who were honoured and offered some of them. He distributed them to the army. One fifth of them was sent to Omar. He wrote to Omar, for whom may Allah's good pleasure is prayed: «Allah hath fed us a food that the Kusras (Sultans) used to protect and use liked to see and to recall the bounties of Allah and His favours».

The neighbouring tribes came and offered tributes as evidence of their loyalty. They also held fears for Abu Obais. He rejected to attend it except with his army; and they all ate.

Rustam got angry for the defeat inflicted on his army. Then, he prepared a force greater than the first under the command of the great commander (Bahman) who was known as the Brow-man because he used to put a band on his forehead which he raised. He had elephants with his army. Bahman came with Kusra'a banner (Darfash Kabian) which was made of a tiger skin with 8-arm width and 12-arm length-. He went to Qus al-Natef. Meanwhile, Abu Obai went to al-Marwaha and crossed the Euphrates River and made up his camp on the western side of the River. Meantime, Bahman made up his camp on the opposite side of the Euphrates.

The battlefield was not far away from Babel. So, Bahman sent a message to Abu Obai: «Either you cross to us and we let you do so or you let us cross to you». People told Abu Obaid not to cross. «We advice you not to cross to them», they told him. But, he replied: «They will not be more daring on death than us». So, they crossed to them through al-Jisr (Bridge). They fought fiercely. When Arabian horses saw somthing they had never seen like, they did not advance. Persians attacked Moslems. Horses dispersed and felt embarrassed. Moslems dismounted but they were exposed to the arrows of Persians. Things got worse for Moslems. Then, Abu Obaid and others dismounted. They fough face to face with swords with Persians. Abu Obaid called Moslems to cut the belts which elephants are tied and attack their riders. He jumped to the white elephant and cut its belt. Those who were on it fell down. Others did the same with courage.

They did not let an elephant but destroyed its belt and killed its riders. An elephant turned to Abu Obaid and he stroke it with his sword and the elephant hit him at his hand. Abu Obaid fell down. When people saw him under the elephant, they fiercely attacked. Seven men of Thaqif were killed.

They took the banner one by another. Then, al-Muthanna took the banner and people ran away from him. When Abdullah Ibn Murthed al-Thaqafi saw what happened to Abu Obaid and his successors and what the people were doing, he went to the Jisr (Bridge) and cut it. He said: «O, people! Either you die like your commanders or you get victorious).. People began to jump to the Euphrates, some of them drowned. And others reached the other bank of the River. Al-Muthanna and the horsemen protected the Moslems. He said: «I am here cross to the other side with calmness.. Do not hurry lest you will drown yourselves». Orwa Ibn Zaid fought the Persians fiercely. Abu Mehjan al-Thaqafi and Abu Zaid al-Tae also fought in support of their Arabian kins despite the fact the latter was Christian, who came to al-Hera for doing his own business.

Al-Muthanna shouted: «Those who crossed are safe». He, then, extended the Jisr (Bridge) and people crossed. The last one, who was killed at the bridge, was Solit Ibn Qais. Al-Muthanna was wounded.

Omar was informed about those who were ashamed of the defeat. He felt sad at that. He said: «O, Allah! Each Moslem is my responsibility. I am the protection of Moslems. May Allah hath mercy upon Abu Obaid. Had he been with me I would have backed him.

Abdullah Ibn Zaid Ibn Hossen al-Khatmi was the first man to bring the news of the battle to Medina. Mu'az, the reader, was one of those who ran away to Medina. Each time, Mu'az happened to read the verse:

«He who turns to them his back except for a change in position in the battlefield or to move to another group he may reap Allah's wrath; and his shelter will only be hell. Bad will be his destiny.» He cried. Omar told him «Don't cry Mu'az... I have backed you and you stood with me.

The number of Moslem army was 9000 of which 4000 died or wounded, or drowned. Some 2000 ran away. Only 3000 remained with al-Muthanna. Some 6000 Persians were killed.

Following the battle, Bahman was about to cross the River to continue his victory. But reports on the outbreak of a rebellion in al-Madain, Persians capital, reached him. News said Persians rebelled agianst Kusra and they broke the agreement with him. So, they turned to be two groups. For this, he returned quickly. And the internal chaos and disturbances in Persia were the cause which helped Moslems unite and emerge victorious.

Reasons of Moslems defeat

The reason for the defeat of Moslems at this battle was crossing by Moslems to the side of Persians though they warned Abu Obaid. But he thought the crossing to them was bravery. Readers may recall that Khaled Ibn al-Walid stood fast in his position and he rejected to cross remaining at al-Ghrad Battle; but that was not considered as cowardice.

Things got worse when Abdullah Ibn Murthed al-Thaqafi cut the bridge and Moslems were beleagured and embarassed. Many of them drowned. But, the brave attitude of al-Muthanna also rescued many Moslems. His wound caused his death. And Moslems lost by losing him a great commander. Abu Obaid, the commander of the army was killed under an elephant. It is no secret that the killing of the army commander has its bad effects on soldiers, Particularly in the Arab wars during those days, for he was in the front. Thus, they considered his failure or killing as a defeat for the army.

Alis al-Sughra

Al-Muthanna marched towards Alis and he made up his camp there. He kept his previous conquests.

(Jaban) did not make the retreat of Bahman public. He fell captive in the hands of Moslems and was killed.

The situation of Moslems was ambiguous. But, al-Muthanna did not know thing called despair. He recruited an army of tribes and consolidated his position.

Al-Tabari book mentioned that Jaban and Merdanshah walked out to the road but they felt they would be rejected for what was done by the «Browman» Bahman; namely for the division in Persia. When Persian

people rejected to abide by agreement, Bahman moved to them. Al-Muthanna was aware of Jaban and Merdanshah's action; so, he appointed Assem Ibn Amre and went heading a group of soldiers seeking them. They thought he was running away. They intercepted him, but he managed to hold them prisoners. Alis's people rebelled against their rulers. They took them captives and considered them as people of tribute. He killed captives, and the two men. Then, he returned to the camp. Abu Mehjan ran away from Alis. He did not return with al-Muthanna.

Al-Bueib Battle[1] *- Yaoum al-A'shar*

Ramadan 13 Hijra - November 634

Omar felt bad because of the Moslems defeat at al-Jisr (Bridge) and their runaway. But, he received the news with calmness. He did not scold those who ran away. Later, he recommended that people should follow al-Muthanna command and he also appointed Bujaila and made Jarir Ibn Abdulla as their commander. When they met in Iraq, as they desired to march to al-Sham for the abundance of bounties and good loots, he promised them, to be granted the quarter of one fifth. They responded. He sent them to al-Muthanna. And he sent Osma Ibn Abdullah al-Dubbi and his followers to al-Muthanna. He also sent all those who came from the apostates. Thus, al-Muthanna sent missions and people joined him in a great number. Anas Ibn Hilal al-Nemri came to him with a great group of al-Nimrs (tribe), who were Christians. They said: «We fight with our folks».

Rustam and al-Fairazan knew this. Spies told them the news and what was happening. They agreed to send Mehran al-Hamazani. He marched with horses and they made him commander in al-Hera.

Al-Muthanna heard about that when he was between al-Qadesieh and Khaffan[2]. He knew by his spy that things got stable in al-Madain and that a big army was sent to fight him. He wrote to Jarir and Osma and told all those who met him that their appointment was «Al-Bueib» on the western bank of the Euphrates. They went and met him there while Mehran was against him beyond the Euphrates. Mehran sent a message to al-Muthanna telling him «Either you cross the River or we cross it».

Al-Muthanna rejected crossing. Omar had already warned him against crossing the River except after acheiving victory. He said: «Cross to us».

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(1) Al-Bueib is a river in Iraq.

(2) Khaffan is a place near al-Kufa. It is said it is beyond al-Qadesieh.

So, Mehran took position on the Euphrates shores. This took place in Ramadan. (He ordered Moslems to breakfast to be able to fight their enemy. So, they did.

Persians marched in three columns. With each column there was an elephant and their infantry were before the elephant alongside a roaring voice. Al-Muthanna said: «This is failure. What do you hear? So, keep silent! He walked with his horse around and inspected his soldiers. His horse was called al-Shamous (The stubborn). He used to ride it while he was fighting. He also stood with the banner bearers urging them and shaking them. He told them: «I hope that you will get victorious today. I swear by Allah that I will be glad for things you will be glad for».

They responded to him positively because they liked him. He also will repeat Allahu-Akbar (Allah is Greater) three times. At the fourth time, you have to attack the enemy. But soon he started to say Allahu Akbar, Persians attacked them. As horsemen clashed, al-Muthanna saw som chaos among the combatants of Bani A'jel (tribe). He sent them a message to organize themselves and join their ranks well. They positively responded to him and made themselves in a good manner. Then, he smiled happily. When the light continued for a long time, al-Muthanna said to Anas Ibn Hilal al-Nemri: «You are an Arab man even you are not one of our religion. If I attacked Mehran; you may attack with me».

Al-Muthanna attacked Mehran and then he moved to the right side and the two central forces clashed fiercely. Maso'ud, the brother of al-Muthanna was wounded and his companions were in disorder. He said: O, people of Bakr! Raise your banner. May Allah raise you.. And do not fear my death».

Al-Muthanna already told them: «If you saw us hurt do not leave you positions. Keep your places and make up for those who follow you.. And the strong force of Moslems clashed with the Persians in a very fierce battle. A Christian youth from Taghleb tribe killed (Mehran) and he mounted his horse and al-Muthanna destroyed the wings of polytheists bravely.

They defeated Persians. Al-Muthanna went to al-Jisr (Bridge) before them. Persians ran away across the road and Moslems followed and killed

many of them. The battle was very violent. Then, bones of the dead remained there for a long time. The death toll was estimated at 100.000. It was called the day of scores as there was a hundred men, each of them killed ten. They took pride in this. And there were men who killed (each of them) nine.. They were called the men of nine. Al-Muthanna repented for being taken by surprise at the bridge. He said: «I was unable, last time. May Allah protect us by helping us to go to the Jisr (bridge) first.. O, people! Beware not to make the same mistake.. It was a fault. Those who could not go should not be forced to do so». He means that by keeping the bridge was a reason for the loss of his men and many wounded men died including Masou'd, the brother of al-Muthanna and Khalid Ibn Hilal. Al-Muthanna performed prayers on them. He said: «I swear by Allah, I would have much more patience if they awaited to witness al-Bueib and if they did not pass away».

The loots of Moslems were great. They looted a great amount of grains, flour, cows and sheep.

Al-Muthanna divided them and gave Bujaila (Tribe) the quarter of the fifth as the Commander of Believers ordered.

Afterwards, the commanders who led the people wrote messages to al-Muthanna asking him to allow them make raids. Assem, Osma and Jarir wrote: «Allah, to whom belong majesty and might, hath offered us sufficient strength, would you allow us to continue attacks».

He gave them the green light. Then, they reached Sabatt and behaved in a free hand there in the villages. People followed them. And later they returned to al-Muthanna.

Al-Khanafes (Beetles) Souq and Baghdad Souq

The last Al-Anbar Raid- and the last Alis raid

Al-Muthanna marched forward in al-Sawad (heartland) and he left behind in al-Hera Bashir Ibn al-Khasasieh. He went to Alis, a village in al-Anbar. This raid was called the last al-Anbar raid, and the last Alis raid.

Two men, one from al-Anbar and the other from Hera, came to al-Muthanna. Each of them mentioned a souq (market). The man from al-Anbar mentioned al-Anbar Souq, the other man mentioned Baghdad Souq.

Al-Muthanna said: Which of them you knew first? They said: «Only a few days separate them!» He said: Which one is more urgent? They said: «Al-Khanfes Souq where Rabe'a and Quda'a meet patrolling them.

Al-Muthanna got ready and when he found it a suitable date at the time of shopping, he mounted his horse and headed for them. He raided al-Khanafes and pillaged all of its contents. Then, he returned and raided al-Anbar. But, its inhabitants fortified their positions. When they knew him they went to him and brought him fodder and food. He also took guides from among them for Baghdad Souq. He moved at night and arrived in the Souq next day in the morning. He took everything he wanted by force. Al-Muthanna said: «Do not take any thing but gold, silver and silk».

Then he returned to at Selhin River in Al-Anbar. And he continued his marches to the north; to Takrit. He wrote to Omar on his raids.

An idea on al-Sham

Before talking about al-Sham raid by Moslems, we have to talk about al-Sham itself and its country, importance, crops and its districts as well as its history so that the reader will be aware of the country and the conquests about which he will read.

Yaqout said: Al-Sham's border extends from the Euphrates to al-Arish adjacent to the Egyptian territory. Its width extends from the Mountains of Tae southward to the Sea of Romans. Its main cities were Manbej[1], Aleppo, Hama, Homs, Damascus, al-Bait al-Muqadas (Quds, and al-Ma'ara) and in the coast: Antioch, Tripoli, Acre, Tyre, Asqalan and others.

It was five states (districts) or (Ajnad): Damascus, Jordan, Palestine and Homs. And there were seaports in al-Sham: Al-Massisah and Tarssous, Adena and Antioch; and all capitals form Mere'sh, al-Hadath, Befras and Balqa'a as well as others.

Ibn al-Ather said: «Al-Sham land in a great territory of good in which there are many amenities, orchards, paradises, gardens, parks, fruits and the fruits are cheap in price. Meat is abundant. But, it is a district rich in rainfalls and snowfalls. It has 30 citadels. Al-Sham territory includes the Kurs[2] such as Palestine kur, Amwas Walad, Nebia, Qesaried, Nablus, Sabtta, Asqalan, Gaza and Jebril. In the South there were Kams al Teh, AL-Shubak Kura, Jordan, al-Sabera, A'na, Qusera and Tyre. And Damascus which includes kurs Al-Ghatrta, al-Bekaa, Balbek, Lebanon, al-Dall, Beiry, al-Buthina, Jul and Galan as well as Taher, al-Hola, Tripoli, al-Balqa'a, Jerin, al-Gerin, al-Gor, Kafr Tab and Amman al-Sarat. From the famous cities of al-Sham were: Damascus, Palestine, Nablus, Asqalan, Bait al-Maqdes, Tiberias, Homs, Hama, Balbek, Aleppo, Al-A'wasem and la-Rasafa. Whereas al-Sarat territory extended from al-Shubak westward including al-Hamineh.

A-Qazuini said: «AL-Sham is the sacred territory which Allah, Be He exalted, made as the lodging of Prophets, the cradle of revelation and the place of Allah's good men. It had a fresh air and a pure water. Its people

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(1) Manbej is a big city rich with products. It has a big area of land. It had a stone wall, three Farasekh (distance measure) separate it from the Eurphates; then separating it from Aleppo. Al-Buhtori (The great well-known poet was there). He had properties in it. In the Book of Conquests. Abu Obaida appointed Ayyad in Manbej after conquering Aleppo and Antioch. Then, he followed him and made a deal with people there.

(2) Al-Kura means city and Saqe' Egypt was called Kura which is a territory that includes villages and localities, the plural is (Kur).

were the best in morals, manners and creation. It had Allah's good men and true believers whom Allah bestowed on His Blessings and turned their supplication into reality. Their number does not exceed seventy. They inhabited in al-Lukam Mount.

One of its characteristics is the three Tees (Al-Ta'n, al-Ta'a and al-Ta'oun); al-Ta'a means that its people and soldiers were courageous; whereas al Ta'a means obedience. For instance, its people were very obedient to its caliph «Mou'awiya», whereas Iraq's soldiers and people were disobedient. Al-Ta'oun (plague) was numerous in its prevalence; but it was over a long time ago.

He said: «In al-Sham there is many kinds of fruits; which are very sweet and delicious. Its apples were exported to Iraq for Caliphs; as well as raisin; the Rukafi raisin which is very good quality.

Al-Maso'udi said: «The first man who ruled al-Sham from Yemen was Falig Ibn Hur, then Soumat, who is Job Ibn Razeh. Then the Romans dominated there. They dispersed in the country. Quda'a from Malek Ibn Hemiar was the first man to go to al-Sham. They joind the Roman monarchs and owned the country after having converted into Christinity alongside Arabs of al-Sham.

The first man who turned to be a monarch was from Tunokh al-Nu'man Ibn Amre Ibn Malek, then Amre Ibn al-Nu'man, then al-Hawari Ibn al-Nu'man. From Tunokh (Tribe) only those men took monarchy. Then, came Sellih al-Sham (Tribe) which beat Tunokh. Those who were appointed by Romans as monarchs in al-Sham had already converted into Christianity. Arabian tribes disunited as Ma'reb dam was under construction. Ghassan came to al-Sham and defeated Arabians of al-Sham. And the Romans appointed them rulers over Arabians. The first monarch among them was al-Harith Ibn Amre Ibn Amer Ibn Haritha Ibn Omro'l Qais Ibn Thal'alaba Ibn Mass Ibn Ghassan, the last one of them was Jebella Ibn al-Ayham.. Then, Moslems conquered it.

Al-Sham's air

Al-Sham is different in soil. It is rich in landscape, mountains, plains and valleys. Its air differs from one place to another. It ranges from cold, not and moderate. You see the mountains of Lebanon, Antilibnan and eastern mount, crowned with Snows; thereby cooling the air close to them and

improving it so as to make it good for recreation. The pure waters also sprout from the Lebanese very cold springs.

Adjacent to Lebanon, is Toros Mountain. It sends its cold snow air to North Syria.

All the above mentioned runs counter to the southern territory where Lebanon's cold does not reach; nor snow fall's there except rarely.. We dare say next to nothing. As for the seaports or coastal areas. Moderate climate prevails there in most places because the sea air, on day and at night, dampens its hot weather and turns it into moderate. Despite this, many people, there, go to Lebanon in summer to enjoy its pure water and good air.

Al-Sham's crops

There are oak, pine, polar, al-Mis, Azderikht, olive, palm, sycamore, vine, walnuts, berry, almords, willow, cedar, cypress, evergreen cypress, myrtle and sorfa'a trees.

As for fruits, there are fig, apple, apricot, citron, peaches, pears, palm, lemun (citrus) trees as well as cactus and pomegranate trees.

Concerning cereals, there are wheat, barley, lentils, mash, ervil, beans, cor, chicpeas, corn an sesame. It also produces castor-oil plant, licorice, pomegranate blossoms, jujube, sugar cane, roses, flowers, Jasmin, azarole, Arabian Jasmin, henna (Camphire), Narssis and carnation (pink), etc.

Aleppo River comes out from the mountains located close to Ein Tap (Tap Fountain) and it flows southward to Aleppo. It is also called Queiq River. «The Orantes River» comes out from the Northern Labwa spring, north of Baalbek. It flows northward to Antioch. Then it goes southwest and passes through al Lukam and al-Aqara'a. Then it goes into the sea at Sweidieh territory.

From al-Lukam mountain, three rivers come out: Efrin, Yaghra, and al-Aswad River (Black River). These rivers end into Antioch Lake. And from al-Nusairieh Mountains, Al-Kabir River sprosts. It goes into the sea nearby Lattakia. To the south, these is al-Sonawbar (pine) River; then comes Al-Malek River and other rivers known as Al-Hussein, al-Kabir, Acre and al-Bared. All these rivers come out from al-Nusairieh mountains. They go into al-Rom sea.

From Lebanon comes Abu Ali River from the mountain's foot at cedar trees area nearby Beshra. It flows to the southwest area and goes into Tripoli after having merged with two other Rivers called Re'sheen and Ju'eet. Follows this River a River called Ibrahim. It sprouts from al-A'qoura. It goes into south of Jubail. Follows it Al-Kalb River. Its way out is from Jie'ta cave. It goes into sea south to Juneh Kesrwan (And Beirut River) is from two tributaries one of them from near Tarshish and Kafr Salwan and the other from Faloga which goes into sea nearby Beirut.

«Al-Damour River» is the merger of al-Gabon River which flows out from an area close to Bhamdoun and from al-Safa River from Jaware'en Zhelta. The Qa'a spring and Dara spring meet close to Jisr (Bridge) al-Qadi and goes westward to Al-Rom sea neaby al-Damour Mu'alaqa (Al-Awali River comes out from al-Barouk and goes into sea near Sidon. Al-Litani River comes out from its spring near Ba'albek and goes into its mouth nearby Tyre. There, it is called al-Qasemieh River.

Follows it «al-Maqta' River» which comes out from an area east to Sahl bin Amer. Its mouth is near Haifa. Comes after it Al-A'waj River which comes out from nearby Lud close to Jafa.

(Barada River flows out from an area close to al-Zabadani town. Added to it Ein al-Fijeh. Its mouth is in al-Marj lake. Follows it «Al-A'waj River» which is different from the River mentioned above.

As for Jordan River, it is the merger of more than one River including al-Hasbani, Banias and Tel al-Qadi. All of them go through al-Houla plains and from there they flow to the Lake Tiberias. From Lake Tiberias goes out Jordan River. It zigzags to lake Lut. Added to it is al-Yarmouk and al-Zarqa'a Rivers before reaching it.

As for lakes, they are named after Antioch, Apamea, Homs, al-Marj, Burkat Ran, al-Houla, Tiberas and Lut. The last one is called the Dead Sea, in which all waters go deep. For this, it tastes bitter and it weighs heavy; therefore all objects float on its surface[1].

Lake Tiberias is 1316 feet under the sea level. It is the habitat of fishery. But, Lake Lut does not have any animal as if Jordan River which

(1) The Arabian Encyclopedia.

travels from Lake Tiberias to Lake Lut brings life from its source and death from its mouth. And this has no equal in the world.

Arab history in al-Sham before Islam

The history of al-Sham dates back to a far deep period estimated at over 2500 years. It is said that Arabs went into Palestine several centuries before Islam. When Alexander cordoned Gaza its garrison was from Arabs. At that time, the Arabs occupied Lebanon. Al-Harith was the ruler of Damascus. He was Arabian at a time when Paul the Apostle entered it. The monarchs of Nabatines were Arabian too. They were from the remains of Amaliq (giants). They are descendants of A'd. It is also said that Sellih was the first to enter al-Sham. He was from Ghassans. This Arabian tribe converted into Christianity. One of them was appointed as monarch. He was called al-Nu'man Ibn Amre Ibn Malek. The Gassans are descendants from Yemen and al-Azed Bani Khilan. Ghassans kings ruled Houran, al-Balqa'a, al-Gotta, Homs and Damascus. In the North, al-Tunokhs were (there) several centuries before Islam. They converted into Christianity. The reason for the Arabian immigration to al-Sham was the spread of drought and plague. In the era of David, people were hit by a severe plague. This forced them out to Bait al-Maqdes. David supplicated Allah to help them defeat plague and beat it. Allah, Be He exalted, responded to him and rid them of plague. So, they turned the place into Masjed. He died before its building was completed. He recommended his son Sulaiman to complet it. Following the demise of David, Sulaiman completed the construction of the Masjed. He built it by marble; ornamented it with gold and studded it with jewelry.

Yemenis immigrated for the flood they were stricken by in Ma'areb. Hama, Homs, Shezar, Lattakia, Jabla, Hamadan and Antartous people were from Yemen.

Meantime, Damascus was the place of lodging for Ghassans monarchs. Most of the Damascus inhabitants were also from Yemen. At the outskirts of Ba'albek were people from Yemen and in Sidon were people from Quraish and Yemen.

A long time before the Islamic conquest, Arabic was the tongue of people there. This consolidated the position of Ghassans, al-Tunokhs and Saba'eans; except the semitic, Latin and Greek. Only seventy year after the Islamic conquest, the Arabic dominated.

Al-Sham Invasion

(13-14 Hijra /634- 635 A.D.)

The country invaded by Moslems east to Jordan River was unlike other countries they had known before.

In the south, there were the pastures of al-Balqa'a. In the north there were Golan pastures. Between them, there were hills and valleys as well as the fields of wheat, oak trees, olive, myrtle and cycamore forests. It is very beautiful land. It is the land of rivers and springs which come out from valleys. And hills are covered with green and flowers. Birds sing there and people are many, half of whom are Arabians and the other half are Syrians. As for Damascus, it is the oldest populated city in the world. It was the capital of al-Sham since the early dawn of history. It is located on a plains watered by streams that come out from neighbouring mountains. It is surrounded by beautiful pastures and forests; not to mention that it is the centre of trade between East and West. It also has a 20 foot high and 15 foot wide wall, and on its gates there are towers prepared for defence objectives.

Yaqout said: Damascus is the famous city Qa'sabah of al-Sham. It is (the paradise of land) for its beautiful buildings and landscape as well as for the abundance of fruits, fresh air and richness in pure water.

It is said it was named because they (Damashku), in building it (hurried and built it quickly) and it might be because the Damascus she-camel is speedy and she also has a light meat.

The people of travel said Damascus was named Damashqan Ibn Qani Ibn Lamek Ibn Arfshkhid Ibn Sam Ibn Noa. This is the saying of Ibn al-Kalbi. He also said he is the son of Yaqtan Ibn Aber Salf who are the predecessors (Al-Salaf). Al-Asmae' said: The world's paradises are three: Damascus Ghotta, Balakh River and Al-Abla River. In Al-Akhbar (news-, Ibrahim was born in Damascus Ghotta in a village called Barzeh (at

Qasioun Mount). It is said, it was the shelter of prophets, their prayers place. And the Cave in al-Nairab mount, it is said, was the shelter of Issa and the Masjed of Ibrahim. One of them in al-Asha'areen and the other is in Barzeh.

It is said that Huda had built the southern wall of the Mosque and it includes the tombs of companions and their famous houses which have none alike in any other country.

One of Damascus's characteristics is that its Rivers are many. It is located in an even land around which there is high mountains; and it has many caves and dens, as well as traces of apostles and good men like which there is no other place. It also has many fruit trees.

When Moslems emerged victorious in al-Yarmouk, Abu Obaida appointed Bashir Ibn Ka'ab Ibn Abi al-Hemiari in al-Yarmouk as a commander. Then Abu Obaida went away to al-Suffar. News reached him that the Roman gathered in Fahl in Jordan and that supplies had come to Damascus people from Homs. He did not know if he should begin in Fahl or in Damascus. He wrote to Omar and stayed at al-Suffar awaiting reply.

When Omar knew the news of al-Yarmouk conquest, he acknowledged the commander's role which they were in charge at the caliphate of Abu Bakr al-Seddeq except Amre Ibn al-Ass and Khalid Ibn al-Walid. He annexed Khalid to Abu Obaida and ordered Amre to help people till he becomes in Palestine war where he will be in charge of its war operations. He wrote to Abu Obaida:

«So and so, thou shall start in Damascus. Gather all your strength and might, it is the fortress of al-Sham and the house of their monarchy. You have to busy the people of Fahl by horsemen that should be adjacent to them and the people of Palestine and Homs as well.If Allah, to whom belong majesty and might, conquered them before Damascus it was the thing we actually liked to come true. And if its conquest delayed till Allah helps them conquer Damascus let the one who becomes in Damascus to rule it and leave it. Then, you and other commanders move to Fahl and if Allah helped you conquer them (the enemy) you and Khalid should go to Homs; and let Sharhabil and Amre in Jordan and Palestine and the commander of each country and district till they go out of the place».

Abu Obaida sent ten commanders to Fahl. They are: (1) Abu al-A'war al-Sulmi; (2) Abd Amre Ibn Yazid Ibn Amer al-Jarashi; (3) Amer Ibn Hathma; (4) Amre Ibn Kulib; (5) Amara Ibn al-Sa'eq Ibn Ka'ab (6) Saifi Ibn Alba Ibn Shamel (7) Amre Ibn la-Habib Ibn Amre (8) Lubda Ibn Amer Ibn Khatha'ma (9) Beshr Ibn Issma (10) Amara Ibn Mukhsh.

He made Amara Ibn Mukhsh as a general commander over them; and each man had five aide (commanders). The chiefs were from the companions.

The army marched from al-Suffar to a place nearby Fahl. When the Romans saw that soldiers were marching towards them, they opened water streams in their face around Fahl. Then, the land turned into mud. So, Moslems felt depressed. This restricted the movement of 80000 Moslem horsemen, and the first beseiged people in al-Sham were the citizens of Fahl. Then the citizens of Damascus.

Abu Obaida sent Za el-Kela'a to be between Damascus and Homs as a backing-up force; and he sent A'lqama Ibn Hakim and Masrouk to be between Damascus and Palestine. He separated between them by Abu Obaida from al-Masjed; and made Khalid Ibn al-Walid advance on the two wings on whom were Amre and Abu Obaida; and on the horsemen Ayyad, and on infantry (on-foot-soldiers) Sharhabil

The Damascus blockade

(16 the Muharram, 14 Hijra/ 13 the March 635 A.D.)

The Moslem army marched towards Damascus as Nistas Ibn Nastus was its ruler. They encircled Damascus people and they camped around it. Abu Obaida was from a side; Amre from another side and Yazid from the third side. Meanwhile, Hercules was in Homs; and the city of Homs separated them from him. They cordoned the people of Damascus for 70 nights[1] by armies, slings and catapult (mangonel) All this happened as they were clinging fast to the city beseeching relief and support. Hercules was near them and they appealed to him to back them as Za el-Kela'a was between Moslems and Homs only a night march distance from Damascus as if he were targetting Homs. The horses of Hercules came to support Damascus inhabitants. Ze al-Kela'a horsemen busied them and they gathered and camped near him as the Damascus people remained as they were.

As the Damascus people got convinced that supplies would not reach them, they felt weak and they failed to react in the proper manner. Meanwhile, Moslems felt more ambitious to conquer them. They viewed it as raids when cold attacked people returned. They saw the star callopsing as they were staying there, and at that moment their hope callopsed and they felt penitent for entering Damascus. In the meantime, a baby was born for the Patriarch of Damascus. So, people ate, drank and lost control of their attitudes. No body among Moslems felt what had happened but Khalid who used not to sleep or to let others sleep. He was aware of all their affairs. His spies were active and he was concerned with what is next to him. He made ladders of ropes and when evening came, he advanced

(1) Ibn Ishaq said they encircled it for six months.

with al-Qa'qa'a Ibn Amre and Mazo'ur Ibn Odai as well as their companions and they told their soldiers when you hear the voices of Allahu-Akbar (Allah is Greater) from above the wall you have to come to the gate. When he and his companions reached the gate they threw ropes on the openings, and as they fixed two ropes, al-Qa'qaa climbed together with Mazo'ur. Then they fixed all ropes. The place from which they stormed the gate was the most fortified position surrounding Damascus. It was encircled with water and its entrance was difficult. All of them scaled the gate and began to shout Allahu-Akbar. When Moslems heard Allahu-Akbar shouts, they stormed the gate. Khalid attacked the guards and killed them. The city population rebelled and all people went on alert. They took their positions; but chaos seemed to be prevailing every where. Khalid and others cut the locks of the gate by their swords. They opened the way for Moslems. So, the Moslems entered Damascus by force. Khaled met commanders in downtown in a show of force and in an offer to make a deal for calmness and peace. They met Khalid in a conciliation effort and so was.

This is mentioned in al-Tabari Book on the basis of the report of Saif, which is not sufficient about the conquest of Damascus, after a long blockade which lasted 70 days (or six months as Ibn Yitzhak said). But, Ibnal-Ather summarized this report in which he mentioned only climbing the fort by using ropes; opening the gates and, then, asking for a deal of conciliation.

Al-Balazri said in the reason for conquering Damascus other than what al-Tabari mentioned that its conquest was by the concent of the Archbishop whom Khalid had given a pledge and a word for safety to Damascus when he passed across it in the beginning of coming to Damascus; as the Archbishop sent to him some of his companions and informed him that the people were in a feast, the eastern gate was destroyed and nobody was guarding it. This is in addition that when Khalid entered the city Abu Obaida had already entered it from another gate by force. They met inside Damascus at al-Meqslat Church which was the place of the coppersmiths in the city. This report given by al-Balazri in not built on a right basis for Damascus was not conquered by trick and conspiracy; and Abu Obaida did not enter it by force but by accord.

As for Jibon, the author of the book «The Collapse of the Roman state», he wrote about Damascus conquest in detail in which there mentioned no cospiracy by the Archbishop. These details gain line with al-Waqidi's writing in the book «Al-Sham Conquest». Following is the summary.

«The Damascus people consulted on conciliation. When they differed a Roman patrairch adviced them to talk with Touma (Thomas) on this matter, who was one of the Roman noblemen, and in «The Damascus Conquests» that he was the brother in law of King Hercules). Thomas insisted on war. He told them: «You are many and greater than them in number. And our city is well fortified. In addition, you have the same manforce and weapons. But those folks are bare foot and undressed».

And he promised them to drive away the Arabs and to kill their commander. So, they promised him to fight till they die. Then, they went to the fort.

Derar Ibn al-Zwar led 2000 horsemen moving around the camp and the city. When he was passing by a gate he instigated its people for fighting.

Thomas came to the gate called after him «Touma Gate»; he was a believer and a brave monk. He went out of his palace carrying the Great Cross on his head and he went up the tower. He gathered the patriarchs around him. They carried the Bible and placed it close to the Cross. He supplicated to Allah, Be He exalted, to help them emerge victorious over «the oppressive people». This was reported by Sharhabil Ibn Hasna, who was fighting on «Touma Gate». Thomas fought fiercely and crushed people by stones and shot them with arrows. He wounded many people among whom was Iban Ibn Said Ibn al-Ass who was shot by an arrow and he died.

Iban's wife fights with Moslems

Iban's wife was his cousin. She was preparing for the wedding; but not by gold or perfume. She was fighting on foot. She actually was brave and skilful.

When she heard about her husband's death she ran to him stumbling with her gown till she fell on him. She only looked at him patiently and said:

«May Allah bless you for what you have got and for you have become close to your God Who united us and then separated us. I'll do my best to follow you. I am longing for you. I'll fight for the sake of Allah. I might follow you and I hope soon».

He was burried in his place. His tomb is well known. Khalid Ibn al-Walid prayed on him. As he was placed under the soil she took his arm and joined the army without letting Khalid know that. She said: «Where did he die? At which gate did my husband die?! They told her: «At Bab Touma (Thomas Gate). Then she marched towards the companions of Sharhabil Ibn Hasna. She fought with them fiercely and courageously. She was a skilful shooter of arrows. She had a bow and a quiver for arrows. She shot the Cross-bearer on the Touma Gate and hit him in his arm. The Cross fell from his hand. Moslems took it.It was studded with jewelry. This was viewed as vey dangerous by Thomas. He took his sword and called soldiers to follow him. He went down speedily and ordered the gate be opened. They followed him and spread like locusts. They shot Moslems with arrows and stones. Moslems retreated to a place in which they felt secure of the arrow shooting. Sharhabil urged them to fight for the sake of Allah. When the Damascus's people heard about Touma's going out of the gate and that the Cross fell from the hand of its bearer they hurried till they became many. Thomas ordered them to attack Sharhabil to take the Cross from him. As he was going closer to him, Iban's wife shot him with an arrow and hit him in his right eye. He retreated shouting. She was about to shoot him again but

Moslems went to defend her. When she felt secure she shot a Roman soldier and killed him. Then, people attacked the Romans and drove them backward to the gate. But, people from the above of the gate protected them by stones, bows and arrows. So, people retreated to their position. They inflicted a great deal of casualties on the Romans.

(Note): Thus, the Romans went out of this gate (Touma Gate) and fought Moslems face to face Sharhabil Ibn Hasna was leading Moslems on this side. Al-Tabari and Ibn al-Athir did not mention this battle though Moslems inflicted many casualties on the Romans; forced them back into the gate and they took their things, funds and cross.

Touma re-entered the city. They closed gates, and tried to remove the arrow from Touma's eye but in vain. They sawed it and its blade remained in his eye. When he went up again to the top of the wall, he began to instigate people and encourage them to continue fighting.

Meanwhile, Sharhabil Ibn Hasna sent a message to Khalid Ibn al-Walid telling him what he did and asked for more support in men, Khalid said to the messenger: «Return to Sharhabil and tell him keep on carrying out orders. All divisions are busy fighting; and be sure you will not be beaten by them for I am close to you. And this is Derar Ibn al-Azwar moving around the city and he will be with you at any time».

The messenger came back and told Sharhabil on what Khalid ordered him to do. So, he fought patiently for the rest of the day. News of Sharhabil's battle reached Abu Obaida and he heard about the loots from Thomas. He was so pleased.

The Romans' night attack

In the morning, Thomas sent a message to the Damascus notables and heroes urging them to fight. He told them he would carry out an offensive at night in order to surprise Moslems. He deployed a division on the Eastern Gate, another division on al-Jabieh Gate and one battalion on each gate. He also deployed a division on Al-Faradis Gate vis-a-vis Amre Ibn al-Ass. Thomas went out telling them: «When uou hear the sound of the belljar, it is the signal between us. So, you have to open gates and go out quickly to fight your enemies. You will find people asleep and you must kill them by swords. When you do so you will disperse them this night. He summoned a man and told him to take a bell and go up the gate and «as you see us opening the gate strike the bell lightly to be heard by our people only». He marched leading a battalion of his armoured army with their swords. He held an Indian shield and put on a Roman helmet which Hercules had presented it to him. It was capable of resisting sword strikes. When he reached the gate he ordered that the belljar be struck lightly. He, then, opened the gate and man surprised Moslems by attacking them. But, they were still vigilant. They awakened each other when they heard the sound. And men jumped from their places like lions. They fought in darkness. When Khalid heard about this he did not even believe it. He cried: «O, people! Hurry up to relieve them. O, Moslems! Our people were trapped. I swear by Allah! O, Allah! Thou may view them with thy merciful and beneficent eye which does not sleep.. Thou may help them emerge victorious. O, the most gracious!!».

Khalid marched with 400 horsemen of his companions without a shield. He put on a flax dress made in al-Sham. He was bare-headed. He moved with them till they reached the Eastern Gate. The Roman division had already atacked the companions of Rafe' Ibn A'mera al-Tae'. Khalid Ibn al-Walid attacked the Romans crying loudly: «O.. Get good new! Moslems you have the relief support from Allah, the God of creatures. I am the brave knight. I am Khalid Ibn al-Walid». He, then carried out an offensive alongside his companions. He killed brave men as he felt anxious

about Abu Obaida and other Moslems who were on the gates crying. The Romans were shooting arrows from above the walls.

Khalid also felt anxious about Sharhabil Ibn Hasna for what he had heard about his clashes with Thomas because he was close to the Gate. Sharhabil suffered a lot there. When Sharhabil heard Thomas's voice he headed towards him. Thomas attacked him like a lion and the two men fought fiercley for a long time at night. Meantime, Iban's wife was with Sharhabil. She shot arrows and her shots were precise. Each shot hit a man and she killed many Romans by her arrows. She saw a Roman man coming, she shot him and hit him in his neck. He cried instigating the Romans to attack her. Then, they managed to capture her; but the man shot with her arrow died. Meanwhile, Sharhabil's sword was broken as he was fighting with Thomas. A group of Moslems attacked the Romans and rescued Iban's wife, as Thomas returned to the city running away.

Abu Obaida fought the Romans strongly. At this night, Derar Ibn al-Azwar killed some 150 men and thousands of Romans were also killed. The Romans already adviced Thomas to make a deal with Moslems. They told him «We have lost many men. And this commander is unbearable (They mean Khalid Ibn al-Walid).. So, make a deal, it is better for you and for us to do this. Thomas wrote a message to Hercules. He sent it before the morning. In the morning, Khalid sent to each commander an order to march from his position. Thus, Abu Obaida took his arm and fought the Romans. So, things got worse to the people of Damascus.

Negotiations for making a deal

The people of Damascus sent a message to Khalid telling him to give them an ultimatum. But, he rejected any delay; but fight.. For this the blockade got stronger as they were awaiting the king's order. A hundred of their VIPs and scholars went to Abu Obaida's tent. He (Abu Obaida) welcomed them. The Moslems let them sit down and talked with them on the accord. They said: «We want you to do no harm to our churches and not to destroy any of them». Abu Obaida told them: «All churchs will be kept unharmed».

(In Damascus, there were several churches. They were: Mary church, John church, Night Souq church, and Anzar church.

Abu Obaida wrote for them the letter of accord and safety.

Abu Obaida goes into Damascus

Rajab 14 Hijra

When they received the letter from Abu Obaida they told him to go with them to the city. He went with them taking with him a group of companions. They were some 35 companions[1] and 65 people. As they marched towards the gate, Abu Obaida said: «I want hostages from you in order to enter with you».

They brought him hostages. And when Abu Obaida got into the city, priests and monks came to him and raised the bible and censers. Abu Obaida entered from Al-Jabia Gate. But, Khalid Ibn al-Walid did not know about the accord because he was still fighting.

Khalid got into the Eastern Gate after he fought his way to Mary church and met Abu Obaida's army near the church. Khalid was surprised as he saw nobody holding his sword among Abu Obaida's army. He looked at them amazing. Abu Obaida looked at him and saw disapproval on his face.

He said: «O, Aba Sulaiman (Khalid)! Allah helped me conquer the city peacefully. And Allah made it for the believers without fighting».

Khalid replied: «What an accord? May Allah help them not to have peace. How is it?! And I conquered it by sword. And as the swords of Moslems were covered with their blood, and I captured children as captives and pillaged their funds».

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(1) Al-Waqidi mentioned in (Al-Sham Conquests) the names of the companions who entered Damascus with Abu Obaida. The first part (page 44) the Yemeni press in Egypt in 1309.

Abu Obaida said: «O, Commander! Thou shall know that I only entered the city by accord».

At last, Khalid consented with the accord of Abu Obaida. Thomas and Herbes (Herbes was the commander of half of the city. He was appointed by Thomas when he (Thomas) was in charge), gathered their people to go out of the city. The king had a treasury of silk brocade in Damascus containing about 300 loadings of silk brocade and gift garments. He attempted to take it out with him. He ordered Thomas to arrange the matter. Then, Thomas installed a tent of silk for him in the suburbs of Damascus. The Romans began to take out with them their baggage, money and loadings. They took out a great dead. Khalid saw this and got sad for what is happening. He raised his two hands to heavens and said: «O, Allah! Thou may make them ours. O, Allah thou may make them our property, and make these things food for Moslems, Amen. Thou are most generous and responding to true supplication.)

Abu Obaida gave them an ultimatum for three days to leave. So, many people left Damascus with their children. They disliked to stay neighbours to Moslems.

(Al-Waqidi mentioned: «Khalid followed the Romans and killed Thomas. He narrated the details of the story. But, al-Waqidi claimed that Abu Obaida had received Omar's message on ousting Khalid Ibn al-Walid and appointing Abu Obaida as a commander of the Moslems as he was in Damascus. He read it secretly and did not tell anybody on the demise of Abu Bakr al-Seddeq and he neither told Khalid till he reutrned from the battalion which was the one he had gone to tracing those who went out from Damascus; not to mention the fact that Khalid knew the news of his removal as he was in al-Yarmouk and mentioned above in this battle. (Damascus was conquered after the demise of Abu Bakr al-Seddeq).

The number of the Moslems army that sealed off Damascus was as follows:

9000 horsemen with Amre Ibn Al-Ass.

1500 whome Khalid led from Iraq.

3700 who are Abu Obaida's army

47500 the total.

The Accord of Damascus included the money and the estate. Moslems divided the loots and the spoils. Khalid got the same share obtained by the

commanders of the armies. They also divided the land. They sent good news to Omar. When Damascus was conquered, many followed Hercules to Antioch. So many houses got located and Moslems stayed in them.

Fahel Invasion

When Damascus was conquered, Abu Obaida marched to Fahl and appointed Yazid Ibn Abi Sufian. He also sent Khalid on the head of the army and Sharhabil Ibn Hasna as head of the people as he was in charge of war in Jordan. Abu Obaida and Amre Ibn al-Ass was on the two wings and Derar took the helm of the horsemen; whereas Ayyad Ibn Ghanam was in charge of the infantry force. Fahl people, in the meantime, crossed to Bissan as waters and mud separate them from Moslems. Arabs called that battle by Zat al-Radgha (Mud) and Bissan[1] Raid. The Romans attacked Moslems under the command of Seqlar Ibn Mekhraq. They fought fiercely on day and at night. When darkness prevailed they lost the battle and got confused, their commander was hit.

Moslems emerged victorious. The mud was a serious problem to them. Some 80000 Romans were killed. Moslems divided the spoils. Abu Obaida and Khalid left to Homs. Ze al-Kela'a al-Hemiari, who took position between Homs and the Moslems army to prevent supplies to the enemy, went with them.

Fahl battle took place in Ze al-Qe'da, 13 Hijra, six months after the outset of Omar's caliphate.

The Damascus people's letter to Abu Obaida

The people of Damascus wrote to Abu Obaida a letter which reads:

«In the name of Allah the Gracious most Beneficent; This is a letter to Abu Obaida Ibn al-Jarrah from foreigners, who stayed in Damascus, its land and the land of al-Sham. When you came to our country we requested you to bestow on us safety for ourselves and for our people. We also pledged not to establish in the city of Damascus or around it any church, monastery or a temple or a hermitage. We also promised not to restore what is destroyed..

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(1) Bissan is a city in Jordan located in the Shami Ghur (Valley). It is said it is the tongue of land. It is between Houran and Palestine, and in it was al-Flous Ein (spring).

We promised not to prevent Moslems from entering our churches and we allow them to go into them on day and at right. We promised to expand their gates for pedistrians and the wayfarers and not to allow any spy to enter our houses or churches, and not to conceal those who cheat Moslems; and that to toll our belljars loudly; but lightly inside our churches; and not to show the Cross on them; and not to raise our voice as we recite in our churches; and not to take our Cross out, nor our Book; and not to turn our feasts public; and not to raise our voices for our dead, and not to show fire with them at Moslem Souqs; and not to breed pigs close to them; nor sell wine or show desire to convert Moslems into Christianity; and not to call Moslems to believe in our religion; and not to take «slaves» whom were taken captives by Moslems; and not to prevent anybody of our relatives from becoming Moslems; and to keep our religion wherever were; and not to imitate Moslems in putting on a cap or a turban or sleepers; nor hair-combing or speak like them or name our children after their names; or to cut the hair of-our fronts and fasten belts on our waists; and not to inscribe on our rings in Arabic; not to set up saddles or take any kind of weapon; nor we keep it at our houses or carry it with us; and to show respect to Moslems at their meetings; and to guide them through the road if they wanted it; and not to look at them inside their homes and not to teach our children Quran and not to share any Moslem except when Moslems are the chiefs; and to host each Moslem passer-by and feed him for three days; and we should not swear a Moslem. And he, who strikes a Moslem, should be considered a violator of the pledge. We guarantee this for ourselves, our families, spirits and lodgings. And if we changed or violated what we pledged for you and accepted safety, it would be our liability.

And, then, it will be your right to do any thing you want against the people of intransigence and dissension.

Upon all these mentioned above we give the word for which we get safety for ourselves and for our people . So, accept us in your country which Allah made you its heirs. May Allah be the witness for what we pledged to commit ourselves to and He is the best witness[1].

Omar Ibn al-Khattab wrote a letter in the same meaning and these rulings were military not religious as Mr. Kurd Ali said.

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(1) Read the first part of the Book (Al-Sham Plans) authored by Mr. Kurd Ali (pages 119-120).

Inauguration of Yazdejird in Persia as Monarch

Al-Qadesieh Battle[1]

14 Hijra - 635 A.D.

We left al-Muthanna after the great al-Bueib Battle in Iraq as many important things took place in al-Madain. Persia's noblemen felt bad for the weakness of Rustom and the Queen. They feared that their weakness may lead to the downfall of the kingdom. They threatened Rustam and al-Fairuzan by murder. So, Rustam and al-Fairuzan asked Queen Buran the daughter of Kusra to write to the women of Kusra and the women of Kusra's family to attend. When they presented, they were asked to mention any of Kusra's sons to make him their monarch. None of them could choose any one. Some of them said only one youth called Yazdejird the son of Shahriar Ibn Kusra and his mother from Badoria family[2]. Then, they sent a messenger to bring her and summoned him. He was one of those who survived killing by his uncle Sheri when he gathered them and killed males; and his mother sent him to his uncles.

When they asked her about him she told them about his place. They brought him and inaugrated him on them. He was 21-year old. Noblemen rallied around him and offered him all respects and obedience. He was the

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(1) Al-Qadesieh is an area 15 Farasekh distant from al-A'zeeb (4 miles). They differed on the reason of naming it so. They said it was named al-Qadesieh as Qades Harat. And Ibn Oe'yna said Ibrahim passed by Qadesieh and saw its flower and found an old woman there. And she washed his head. He said: (Let it be blessed (sacred land) and then it was called Qadesieh).

(2) It is the western part of Baghdad.

last Persian kings. Jibon said that his age was only 15; but he ought to be older.

At a time when Yazdijerd took the throne of monarchy and put on the crown of kingdom in the persence of VIPs, princes, noblemen and notables he said: «I am the pure child who inherited this monarchy from «my father» and «he inherited it from his grand fathers. I will press the arms of the humiliated and promote the ranks of the noblemen. I will avoid tyranny and despotism. I will never prefer anything but justice and good acts. Nothing remains for kings but the beautiful remenbrance.

This sweet remembrance is another life for man. What beautiful are the jewelry of justice and religion on the neck of emperors.. «I see that I have to do my best for removing the roots of evil on the one side and revive the banners of right on the other»[1].

Then, Yazdijerd gathered his soldiers and placed them under Rustam's command to fight Moslems. They occupied the island and fortified cities to al-Hera and when al-Muthanna saw the small number of his army he withdrew to Ze Qar[2] beyond the Eurphats and went to Altaf[3] by one army. It was next to impossible for the Moslems to keep the land of the island for the closeness of al-Madain to it. For this, it was important that Moslems capture it whatever was the cost.

Al-Muthanna wrote to Omar asking him to send supplies because the enemy was threatening them.

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(1) Read the second part of the book al-Shahnamah of al-Fardousi (Translated by Dr. Abdul Wahhab A'zzam P. 264.

(2) Ze Qar: A water source of Bakr Ibn Wael. It is near al Kufa between it and Wasit.

(3) Altaf is a land in al-Kufa in the warteland road where al-Hussein was killed.

The Recruitment

When the letter of al-Muthanna reached Omar. He took care of the matter and said: «I swear by Allah. I will hit foreign kings with Arab kings». The first act Omar did when the letter reached him that Persia installed Yazdijerd was that he wrote to the Arab rulers of Kurs (cities) and tribes in Ze al-Hejja 13 Hijra.

The names of his rulers were:

1) A'ttab Ibn Asid in Mecca.

2) Othman Ibn Abi al-Ass in Taif.

3) Ya'al Ibn Menia in Yemen.

4) Hudaifa Ibn Muhssan in Oman and al-Yamama.

5) Al-A'laa Ibn al-Hadrami in Bahrain.

6) Abu Obaida Ibn al-Jarrah in al-Sham.

7) Al-Muthanna Ibn Haritha in Iraq.

8) Sa'ad Ibn Abi Waqqas in Sadaqat Hwazen.

Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, wrote to his rulers saying: «Do not let any one with a weapon or a horse or a help or an opinion without choosing him and then directing him to hurry; hurry».

The messengers went to whom they were sent; to those who were from the people of Medina. But those who were further, they joined Al-Muthanna. And those who met Omar, they told him about those who were behind them.

Omar prepared for march to Iraq by himself

When people met with Omar, he went out from Medina till he reached a water source called «Serar»[1]. He set up his camps there and people did

(1) Serar is a source of water near Medina. It was a pre-Islamic source dug there.

not know what does he want: Will he move away? Or will he stay? If Arabs sought to ask him about anything, they used to tell Othman or Abdul Rahman Ibn Affan to do so. Othman used to claim that he was the successor of Omar. And if these two men were unable to know what they wanted to they resorted to al-Abbas. Othman told Omar: «What has reached you? What do you want?. Then, he called for prayers collectively. When people met him, he told them the news. Then he looked at them saying: What do you say?

Thoughts and opinions were as follows:

1) the public opinion:

The people saw that they march to fight Persians and the caliph with them. Omar agreed with them. He told them: «Be prepared and prepare everything... I am moving except if I receive a better opinion».

This shows that Omar was not a totalitarian. He used to make use of the best opinions.

2) The private opinion: The opinion of the notables among the companions of the Messenger of Allah, to whom May Allah's Blessings and peace be granted, as well as the well-known Arabs including Ali, Talha, Al-Zubair and Abdul-Rahman was different from the public opinion. They were in agreement that Omar should send the army under the command of one of the companion. This is the right opinion because if the caliph led the army by himself, he would either be victorious or would be defeated on the battlefield or killed there. At that time the defeat would be bitter for Moslems and the loss would be great. This was experienced by Moslems when Abu Bakr al-Seddeq, may Allah hath mercy upon him, went out to Za al-Qessa to fight by himself.

They told him, at that time, we appeal to you by the name of Allah, O, the caliph of the Messenger of Allah not to expose yourself, if you are injured, there will be chaos among people and your position is much more higher with the enemy. So, send a man if he is injured you will order another one to be the commander.

It might be said the Messenger of Allah had led the soldiers by himself. But the Messenger of Allah used to be receiving the revelatin and used to get news on his victory.. And Allah supplied Him with angels to help Him. Though when news came that he had been killed in Ohud Battle, the army went into chaos and disorder and some soldiers ran away to Medina.

The choice of Sa'ad Ibn Abi Waqqas[1]

Sa'ad Ibn Abi Waqqas was the ruler of Hwazen in Najd. Omar, for whom may Allah's good pleasure is prayed, wrote to him to appoint those people with opinion and bravery and those who are known for courage and efficiency in combat. He wrote to him the same as he wrote to others. Sa'ad replied him saying: «I have appointed a thousand horsemen; all of them with bravery, opinion and caution. They protect their folks' women and prevent any attack on them».

He agreed with his clerks opinion. They said: «We have him». He said: «Who is he? They said: «The lion..» He said: «What is who?» They replied: «Sa'ad». He agreed with them and appointed him as commander general for war in Iraq.

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(1) Sa'ad Ibn Malek is Sa'ad Ibn Abi Waqqas. He became Moslem after six years. He was 17 years old when he became Moslem. It was reported that he had said: I became Moslem before making prayers as duty. He was one of those who were told by the Messenger of Allah, to whom May Allah's Blessings and peace be granted, to be one of the believers in the paradise. He took part in Badr and al-Khandaq (Trench) Battles with the Prophet, Mohammed. He had done well there. He was the first one in Islam to kill non-believers and to shoot an arrow in Islam. Jaber said: Sa'ad came and the Messenger of Allah, to whom May Allah's Blessings and peace be granted, said: This is my uncle let others show me their uncle.. He said this because Sa'ad is from Zahras (Tribe) and the Messenger's mother was from Zahras. He was her cousin. Their relation converges in Abdu Munaf (Their grandfather) and the family of the mother are uncles. He was known for his well-responded supplications. For this people feared his supplications. At Ohud Battle Sa'ad shot some one thousand arrows. He died in 55 Hijra. He was short with snup nose. He died in al-A'qiq seven miles away from Medina. He was the last immigrant to have died.

Omar's recommendation to Sa'ad Ibn Abi Waqqas

Omar, for whom may Allah's good pleasure is prayed, told Sa'ad advicing him:

«O, Sa'ad, Sa'ad Ibn Wahib! You have not to feel self-conceit as it is said you are the uncle of the Messenger of Allah, to whom May Allah's Blessings and peace be granted. Allah, to whom belong majesty and might, does not cancel bad; but He cancels bad for good. Allah has no relation to anybody but the relation of His obedience. People are equal for Allah. Allah is their God and they are His creatures perferred to each other by gook acts; and they realize what He hath by His obedience. So, look into the matter according to what you had seen from the Prophet, to whom May Allah's Blessings and peace be granted, since his prophecy was bestowed upon Him by Allah, Be He exalted, till His demise. You have to take Him as example.

This is my advice to you. If you quit it, your action would be a failur and you would be loser».

When he wanted to relieve him from his job, he summoned him and told him:

«I appointed you for the Iraq war. So, keep my advice for you are going to face a hard job which cannot be done except by right. Thus, you have to accustom yourself alongside with those who are with you to do good.. And you have to know that each habit has its own weapon; and the weapon of good is patience. Patience... patience for what you have been befallen or suffered. And I wish you Allah's fear. Beware that Allah's fear meets in two things; in His obedience and distancing ourselves from His disobedience. Obedience by those who obey Him means hating world and liking the Afterword; and disobedience by those who disobey Him means liking world and disliking the Afterworld. Hearts have their own facts set up by Allah with His willing; part of them are secrecy and others are non-secrecy. As for the non-secrecy, His praise and His dispraise are equal. But secrecy may be known by the appearance of wisdom from inside his heart to his tongue and by liking people. Thus, do not be tired of liking; even Prophets asked for their liking. If Allah liked a creature He made him like; and if He disliked a creature He disliked him. So, consider your positon

with Allah, Be He exalted, by considering your position with people who deal with you».

Sa'ad Ibn Abi Waqqas was 40 when he marched on the head of a 4000 strong army to Iraq from Medina. And every time an army was formed Omar sent them to join Sa'ad. Among those who joined him were Talha, who claimed prophecy and became Moslem later, «Amre Ibn Ma'adi Karub and al-Asha'ath. On the basis of this, Sa'ad found himself a commander general of a big army numbered 35000; which was the greatest force that moved to fight Persians.

Hereinafter is the army statement of power alongside the participating tribes:

1) 4000 The army that went out with Sa'ad from Medina including:
3000 Yamanis

1000 other tribes.

2) 11000 the army that joined Sa'ad after his departure from Medina including:

2000 Yamanis

2000 Najdis

3000 Tamimis

1000 Rabbes

3000 From the Assads to form Sa'ads and al-Muthannas.

2000 Al-Muthanna's armies including: 6000 from Bakr Waels

2000 From Rabe'a

4000 From different tribes, selected after Khalid departed al-Muthanna.

4000 The remaining force after al-Jisr (Bridge) Battle.

2000 From Yemen (From Bujaila)

2000 From Qudai'a and Tae'

35000 Total force.

(Note): The Yemenis sided with al-Sham; whereas Mudr sided with Iraq. Rabe'as were called by Moslems Tabe'a al-Assad (lions) and Rabe'a the Persians, and the Arabs in their Pre-Islamic called the Persia of al-Assad and the Romans of al-Assad.

Al-Muthanna's death

Safar, 14 Hijra, April 635

Before Sa'ad reached Iraq al-Muthanna had passed away as a result of the wound he got at al-Jisr (Bridge) Battle. Al-Muthanna was one of the greatest heroes of Islam. He took care of Persia conquest and he urged Moslems to fight their war and Omar encouraged them. He talked with Abu Bakr and Omar urging them to send supplies and to recruit as much as possible of the neighbouring Arabian tribes. Even Christian tribes fought with him in defence of the Arabian region. He was a brave, clever and well-trained horseman. He also was expert in Iraq's affairs and plans as well as the positions of this country.

He knew how to make use of opportunities. He was patient. He never was hopeless in any battle; even after the departure of Khalid Ibn al-Walid to al-Sham and taking half of the army with him; as well as the run away by Moslems from him to Medina. He showed a rare loyalty, a miraculous sacrifice and self-denial. So, he never broke the oredres of the Messenger of Allah, Abu Bakr or Omar. He was actually obedient to them carrying their orders in full in all his wars and behaviours. He never was ambitious for loots. Also, he was obedient as a true friend without showing any objection. And no complaint was logded against him to the caliph. World did not tempt him. He was chaste and brave. He never showed envy and he never opposed the appointment of other commanders such as Abu Obaid. On the contrary he used to support them and to supply them with force. He also used to urge neighbouring tribes to fight Persians. He did never commit mistakes made by others usually. He was outspoken and if it happened he had a mistake once in one of his plans he recongnized immediatley his mistake and warned the people against making a mistake like it. Moreover, he was a good man.

Had he not been so brave, Moslems would have been exterminated at al-Jisr (Bridge) Battle. Undoubtedly, al-Muthanna was considered one of the greatest commanders in the world.

The Moslem world acknowledges his holy war and good conduct and performance for the sake of Allah and for his persistent efforts in fighting the enemy. His life was devoted for holy war. May Allah hath mercy on him and He may make paradise his lodging.

Al-Muthanna's recommendation to Sa'ad Ibn Abi Waqqas

Al-Muthanna appointed Bashir Ibn al-Khassassieh, when he was in Zeroud[1] and as al-Ma'na had already marched to Qaboos Ibn al-Munzer in al-Qadesieh, after the demise of his brother (al-Muthanna), to fight him (Qaboos) because Persians already sent Qaboos to instigate Bani Bakr (tribe). Then, al-Ma'na returned to Sa'ad with al-Muthanna's recommendation. He already made his recommendation and oredred him to tell it to Sa'ad soonest possible in Zeroud. He had no time for he was busy with Qaboos. And later he met him in Sheraf. Al-Muthanna's recommendation to Sa'ad was not to fight his enemy and their enemy (He means Moslems of Persia), but to fight them on their land border lest they put themselves together. He adviced this so that Moslems had their back protected and if things did not go well they were able to retreat, and to re-attack their enemy once again.

When he reached Sa'ad, he saw al-Muthanna and his recommendation. He besought Allah's mercy upon him. He ordered alMa'na to continue his job and instructed him to take care of his family. He proposed to Salma, al-Muthanna's wife. Then he married her.

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(1) Zeroud (Belou') and Zeroud was called so for swallowing all waters of rain because it is sands between al-Tha'alabieh and al-Khuzaimieh on the road from the pilgrimage to al-Kufa.

Arrangement of Moslem armies

When Sa'ad arrived in Sheraf he wrote to Omar while he was in his position at Guda al-Jabaneh. Omar replied him by saying:

«When my letter reaches you meet people and inspect their areas and mobilize them. Order the Moslem chiefs to shoulder their responsability and make a date with them at al-Qadesieh, and let al-Maghira Ibn Shu'ba[1] join you with his horsemen. Then, write to me about their state». Sa'ad sent a message to al-Maghira, who, then joined him and the tribe chiefs. They came to him. He weighed his position and mobilized them in Sheraf. He appointed commanders of armies and appointed heads of platoons. He appointed a man on each ten and appointed a man on banners, who had experience. And he appointed on the spoils and loots men who had good morality. He also appointed men for wars. But, he placed Zahra Ibn Abdullah in the leading command. On the right wing, he appointed Abdullah Ibn al-Mo'tem and on the left wing Sharhabil Ibn al-Mu'ssalitt; and on the rearguard Assem Ibn Amre al-Tamimi; and on the vanguard Sawad Ibn Malek al-Tamimi; and on the vacated area Salman Ibn Rabe'a al-Baheli; and on the on-foot-men (Infantry) Hammal Ibn Malek al-Assadi and on the Horsemen Abdullah Ibn Ze al-Sahmin al-Khatha'mi. He appointed Khalid Ibn O'rfetta as his deputy. Follow the commanders of loots and spoils, then come bearers of banners. And come later chiefs of tribes. He appointed Abdul Rahman Ibn Rabe'a al-Baheli as chief justice who is in charge of dividing spoils. Meanwhile, he appointed Salman al-Faresi as their preacher. He also had 99 men who took part in Badr Battle, over 300 who were companions at the time of the Prophet, to whom may Allah's Blessings and peace be granted, between al-Redwan pledge of support and later on, 300 who participated in al-Fath (Conquest) and 700 sons of companions (al-Sahaba)- So, the total was some 1400.

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(1) Al-Maghira Ibn Shu'ba, the companion, who became Moslem in al-Khandaq year (Trench Battle). He was known for his cunning and wisdom. He witnessed al-Hudaibieh with the Messenger of Allah. He had a well-known speech about its accord, with Orwa Ibn Mas'oud. He died in al-Kufa 50 Hijra.

Correspondence of Omar Ibn al-Khattab and Sa'ad Ibn Abi Waqqas

We have already mentioned the recommendation of al-Muthanna to Sa'ad. He (Sa'ad) intended to implement it for al-Muthanna had experience and awareness. Then, a letter reached him from Omar Ibn asl-Khattab with the same content. Here is the text of Omar's message:

«So and so.. March from Sheraf towards Persia with those who are with you, Moslems. And depend on Allah and pray for his support.

Know that you are going to fight a big nation, which has strong equipment, army and an immune country.. If you met any of them, then, start striking.. Beware of talking with them. Do not be fooled. They are cunny.. Their objective is different from yours.. You will arrive in al-Qadesieh. And al-Qadesieh is the gate of Persia in pre-Islam era. And it is the most important for them. It is a fertile area. It is fortified with arches, rivers and fortifications. It has its armed people guarding its roads and tracks in its mountainous areas. People, there are between a rocky mountain and soily area. On the edge of the mountain they live; on a sandy land and extensive plains. Then stay where you are. Do not leave it. If they saw you they would be angry and they would move to confront you with their big army who would come on foot and on horses. If you kept patient with your enemy and prepared yourself for fighting them and intended to be true you will be triumphant. Then, you will never meet like them. If you found difficulty in confronting them, retreat to a rocky land of your territory then you would better and you would be more knowledgeable. So, they would be less brave and ignorant of it till Allah brings you al-Fath, Conquest, for you..».

Omar, for whom may Allah's good pleasure is prayed, also wrote to him on the day of his departure from Sheraf: «If there was the day (so and so); then march with your army to the area between the two-Azebs[1], the

(1) Al-Azeb is a water source with good and pure water. It is four miles away from al-Qadesieh. There were two Azebs, as Omar mentioned.

Azeb of al-Hajanat and the Azeb of al-Qawades, and then go to east and then to the west with your people».

Later, he (Sa'ad) received Omar's reply message: «So and so, talk with your soldiers in a good manner and intention. Patience! Patience! Backing and help come from Allah according to your intention; and reward is according to your preparedness. Caution! Caution! Take care of your situation and take care of what you are going to do. And beseech Allah for good health; and repeat the saying: «No might, no strength but with Allah». And write to me where did you meet them and who was their command after you clashed with them. My little knowledge of what you have attacked and on the situation your enemy kept on are the reason for non-writing to you. So, describe to me the positions of Moslems and the country separating you from al-Madain as if I were onlooker at it; and make everything clear to me. Pray to Allah and beseech Him; and do not indicate to any thing of your intention. And know well that Allah hath promised you. Depend on Allah to whom there is no successor. Beware, not to forget His remembrance lest He replaces you».

Sa'ad wrote to Omar, for whom may Allah's good pleasure is prayed, on the description of the country: «Qadesieh is between al-Khandaq and al-Atiq. On the left of al-Qadesieh is a green sea in an area leading to al-Hera between two roads. One of them is on the hill and the other is on the bank of a river called al-Hadoud leading to an area between al-Khuranq & al - Hera. On the right of Qadesieh is a flooded River. All Moslems of the southern area of Persia went to them and prepared themselves to fight with them. They sent Rustam to fight us. They try to press us and try to do so and Allah's will is prevelant and we beseech Allah's good will..».

Omar wrote to him:

« I have received your message and understood it. Stay where you are till Allah help you push your enemies back. And know that it will be the start of their defeat. If Allah helped you march forward, then go on to al-Madain. It is its destruction with the will of Allah».

Omar supplicated for Sa'ad, particularly, and Moslems supplicated for him in general.

The Battle field

Sa'ad moved slowly towards al-Azeb along side the Sahara border.

There he left women and children under the protection of the horsemen squadron. He advanced towards al-Qadesieh in an extensive plains irrigated by the Eurphrates and adjacent to Khandaq Sabour from the West. During those days the Khandaq (Trench)was a stream. Behind it, there extends the Sahara. This plains had a route from the Arab country. The River is crossed there by a bridge of boats to al-Hera. Then, there is the road leading to al-Madain. This is a description of the battlefield on which the Persian destiny will be decided. Sa'ad marched on the western shores. The command headqurters was in al-Qadis, which is a small fort on the stream after th Bridge in a small distance.

And there is an army. He awaited the enemy's moves and watched them impatiently.

Yazdejird hurries to fight

Rustam planned to await as Sa'ad, but the King wanted to hurry in fighting because the Arabs were crossing the river to the island to continue raids and to attack the fortresses of alAshraf (Noblemen). Spring elapsed and summer came. Moslems controlled poatures to castigate the tribes loyal to Persians and to supply the army with food. When the people of the country complained the King did not await or listen to Rustam's opinion. He decided to advance immediately. In the meantime, Sa'ad sent messages to Omar Ibn al-Khattab and agreed with him on everything. He described al-Qadesieh to him. Sa'ad awaited' for a month, the enemy's moves. As he felt it was a long stay, he wrote to Omar: «The enemy did not send to us anybody. And they did not tell any body to fight us as for as we are concerned. And when we know this we will write to you on it. I beseech Allah's support for we are in confrontation of a big world which is strong. You may help us in supplication.. Then, when Saad knew that the king appointed Rustam to fight him he wrote to Omar. Omar, later, wrote to him: «Do not feel anxious for what you hear about them and for what you do not hear. Only depend on Allah and send people of strong faith and with good opinion to call them. May Allah make your call to them an assistance for you and weakness for them... Write to me everyday.»

Moslem delegation to Yazdejird calling him to Islam

When Omar's reply reached Sa'ad ordering him to send a delegation to

the king, he sent a group of people including al-Nu'man Ibn Al Muqarren, Besr Ibn Abi Ruham, Hamla Ibn Jawiya, Hanzala Ibn Al-Rabe', Furat Ibn Hayyan, Oddai Ibn Suhail, Ottared Ibn Hajib, al-Maghira Ibn Zurara Ibn al-Nubash al-Assadi al-Asha'ath Ibn Qais, al Harith Ibn Hassan, Assem Ibn Amre, Amre Ibn Ma'adi Karub, al-Maghira Ibn Shu'ba, and al-Ma'na Ibn Haritha to Yazdejird as preachers.

They left the camp and went to Yazdejird. Then, they arrived but they were held prisoners. The King brought his ministers and Rustam to cansult with them on what to do with them or what to tell them.

People met looking at them as they were on their horses wearing their dintinguished dresses and with lashes in their hands. Then, he allowed them in and brought the interpreter. He asked him to tell them what had made you come here and what made you invade us and have ambition in it. Is it because we were busy and then you dared to do it?

Al-Nu'man Ibn Muqaren told his companions: «If you wish I'll speak on your behalf[1] and if anyone wished I would give him the role». They said: You may speak.

He said: «May Allah hath mercy on us. He sent us a Messenger ordering us to do good and to tell us not to do bad and evil. He promised us the good of the world and the afterworld when we respond to him. He did not let any tribe go astray. Then, he ordered the renunciation of those Arabs, who broke his instructions. We started and some of them accepted willy or nilly. And we hkow the favour of what he had brought us and its preference to what we had had before such as hostility and narrow minded thought. Then, he ordered us to start with those nations who are close to us and to call them to be fair. We call you to our religion. It is a religion which improved the good and unveiled the bad. If you rejected it would be had for you... And if you liked our religion we offer you the Book of Allah and we depend on it so that you rule according to it. We retreat and leave you for your own business and for your country; and if you want you may pay tribute or we will fight you.»

Yazdejird said: «I don't know a nation on the earth which was more

(1) Al-Nu'man Ibn Muqaren had the banner of Muzaiyna (Tribe) at the time of the Conquest (al-Fath).

miserable or less in number, or worse than you... We used to depend on suburban villages to beat you. Persia doesn't invade you and you don't have ambition to be their competitors. But, if any arrogance befell you; you have to know your limits. And if there is any difficulty, we may impose a ration for you and we may be generous with your notables and give you dress as well as appointing a monarch for you to have mercy on you». He silenced the people.

Al-Mughira Ibn Zerara stood and said: «O, king! There are the chiefs of Arabs and their notables. They are noblemen who appreciate noblemen... And noblemen actually honour noblemen. And noblemen estimate the rights of noblemen and highly appreciate each other.

So, reply me to be the one who informs you and let them witness this. You described us in a way you had not been a ware of it. As for what you have mentioned concerning the bad situation. We had the worst condition. Our hunger was unlike hunger. We used to eat beetles, chameleons, scorpions and snakes... These were our food. As for our lodgings they were the earth surface. We also used to have the camel and sheep skin and wool as clothes. Our religion was to kill each other and to raid each other. And we used to bury our daughters alive for hating to let them eat our food. This was the case before this day, as I mentioned to you. Then, Allah sent us a well known man whom we know and we know his descent, his tribe and his birthplace. His land is the best, his family is the best, his home is the best; and his tribe is the best. He, himself, was the best among us. He was the wisest and the truest among us. He called us; but nobody responded.

He preached and we did not respond to him. He was true and we were liars. His supporters increased and ours decreased. He never said anything but true. Then, Allah bestowed on us truth and belief in him and we followed him. And relation became only with Allah, the God of the world and all people.

What he told us was Allah's saying. And what he ordered was the order of Allah. He told us: «Your God Say I am Allah, the only God, with no partner to me, I am all. I have created everything and to me belongs everything. I have sent to you this man to guide you through the right path, which is your saviour after death from my torture and to put you in my house, the house of peace. «We witness that he brought with him right from

the Right. And he said: «Those who follow you shall have the same and do the same. But those who reject to be so, impose on them tribute and deny him what you deny yourselves. And those who reject fight them. I am the arbitrator among you. He, who was killed, I would make my paradise his lodging. And he, who remained alive, I gave him victory for what he had done. Then, choose tribute if you want as you concede; either the sword or rescue yourself...»

He said: «Do you receive me in this!? He said: «I have never received anybody but those who talked to me; and if anybody but those who talked to me; and if anybody else talked to me like this I never received him». He replied: «Had messengers been killed I would have killed you. You have nothing with me». Then, he asked them to bring him a load of soil[1] and tald them: «Take it to the noblest of those people. Then take it to the outside of al-Madain's gaets. Return to your companion and tell him that I am sending Rustam to him in order to bury him and to bury them with you in al-Khandaq (Trench) of al-Qadesieh. Later, I will send him to your country to busy you with yourselves more than what you suffered from Sabour».

Assem Ibn Amre stood up to take the soil saying: I am the noblest of those people and I am their master. He carried it on his shoulder and went out to his camel. he mounted it and took the soil. He told Sa'ad: Here is the good news!!! I swear by Allah! He bestowed upon us the keys of their property.»

(1) A load of a mule, donkey or a camel.

The Rustam Army's march

Ramadan, the year 14 Hijra/October 635 A.D.

Rustam had no patience. He gathered his army (120000 soldiers). Alongside them there were elephants. He moved slowly across the Euphrates close to Babel. He marched towards al-Hera to an area seen by Moslems. Then, he camped there on the opposite shores.

Rustam appointed al-Hurmozan on his right wing and Mehran Ibn Bahram al-Razi on his left wing; and al-Bairazan in the rear. He addressed the people of al Hera: «O, enemies of Allah!. You felt happy for the Arab invasion of our country and you were their spies on us and supported them by your name.»

They sent Ibn Buqaila to speak with him. They told him to speak with Rustam. He went to Rustam and said: «As for your saying that we felt happy for their coming. What have they done? And for what we may feel happy? They pretend we are their slaves and they are not from our religion. They say we are a people of hell. But, concerning your saying that we were their spies as your companions fled and left the villages for them. So, there was nothing that could prevent them from anything they wanted. If they wanted they took it from anywhere; right or left.»

About your saying that we strengthened them by funds. We gave them money to defend ourselves lest we are taken as captives or lest they fight us and kill us. Those, who are from you were unable to confront them. Thus, we were weaker. I swear, you are more lovable for us than them and much more better. Protect us from them. We will be your supporters. We are the supporters (slaves) of those who are conquerors». Rustom said the man was true.

Sa'ad prevents his army from fighting

Moslems were forced to stay in Iraq for a long period without fight though they were is harmony with Sa'ad's orders except some small units

that Sa'ad sent as Rustam was in al-Najaf and Selhin[1]. He sent Sawad or Humeda with 1000 soldiers who raided the two Rivers. Rustam knew the news and sent horsemen to them. Sa'ad heard that they penetrated and then he sent Assem Ibn Amre and Jaber Al-Assadi to follow them. Assem met them as Persian horsemen were surrounding them to take what they had. When Persians saw him, they ranaway and Muslims returned with loots.

Sa'ad sent Amre Ibn Ma'adi Karub and Tulaiha al-Assadi. Tulaiha was appointed as a commander to fight Rustam; while Amre was in charge of fighting Jalinus soldiers. Tulaiha went out alone and Amre went out too.

Then, he sent Qais Ibn al-Hubaira after them. He said: «If you found a dead you should be responsible. He wanted to intimidate Tulaiha for his disobedience. As for Amre, he disobeyed him. He went till he met Amre. Then, he asked him about Tulaiha, He replied: I don't know anything about him. When they arrived in al-Najaf, Qais told him what do you want? He said: «I want to raid the nearest units of their army. He said: Those!!. He replied: «Yes». He said: «I will not let you to do that. Do you want to expose Moslems to what they are unable to do?. He said: «What is your conern? he said: I was appointed as your commander and even if I wasn't the commander I would prevent you to do that. Al Aswad Ibn Yazid testified before a number of people that Sa'ad had appointed him as commander on you and on Tulaiha when you meet. Amre said: «I swear by Allah, O, Qais. That I prefer to be fighting you if you are appointed as commander on me and I prefer to die than to be under your command.

And I prefer to apostatize from your religion if you are the commander. And if your companion returned to do this again we would depart him. They returned to Sa'ad in al-Najir and they complained to him against their companions. Sa'ad said: O, Amre, the news and safety are better to me than the ordeal of a hundred by a thousand people killed. Do you go to Persia's arena and fight them by a hundred. I see you and I know the war. He said: «It is up to you»!.

The Bravery of Tulaiha

Tulaiha moved out till he entered their camp in a moon-shining night.

(1) Al-Najaf is in al-Kufa and Selhin is close to al-Hera towards al-Qadesieh.

He attacked a man and took his horse. There, he moved again and attacked, Ze al-Hajib camp and tak another man's horse. Later, he entered the camp of Jalinus and took another horse. And then went out to al-Kharara (a place near al-Kufa). And those who were in al-Najaf went out to follow him; and then Jalinus camp soldiers followed him, then the two soldiers of al-Najafi followed him. He beat the first two men nd captured the other one. He brought him to Sa'ad and told him what had happened. Then, he embraced Islam. Sa'ad called him Moslem and kept Tulaiha with him in all those raids and battles.

Rustam attempts to prevent fighting

Rustam was brave and intrepid horseman. He also was diviner. He saw that Persians were unfortunate. And he knew their paradise would be turned into misery. He wrote a letter to his brother fraught with sorrow and sadness. Following is its translation as taken from al-Shahnamah Book, tranlated by Dr Abdul-Wahhab Azzam; Part 2, Page 265-266:

«I looked into the secrets of stars and knew the consequences. I saw the royal court of Sassanides empty and the painting of their emperor obsolete. And the sun, the moon and Venus agreed the Arabs are fortunate. They will see nothing but good and high positions.»

As for us, we see Libra empty. We see nothing but fatigue and misery. I have contemplated as we face a grave condition and a big matter. It was better I had kept silent and leave the matter to the owner of all properties».

He also said in his letter:

«Messengers differ between us and them. They seek to share them the land so they have beyond the Euphrates and we have before on condition that we open to them the road to market in order to enter to it and shop from it. This is their saying. I wish this was suitable to them. Then a battle takes place everyday in which many Iranians are killed. Those, who are with them, are proud and pompous about their courage and mahood, number and equipment. They do not care the big enemy, the able enemy. They do not know the secrets of the rotating orbit. If you read this letter, hurry up! Take your money, treasury, horses and men and leave for Azerbaijan. Take a refuge in that country. Explain to my mother my situation and ask her to supplicate for me. My companions and me are tired and dead-beat. I am sorry to say I may not go out sound from this

battle. Then, you have to protect this property and monarchy. There was nothing to remain out of this tree except him»[1].

This is Rustam's letter to his brother before the battle between the two armies.

This supports what came in the Arab sources on which we depend such as al-Tabari, Ibn al-Athir that he had negotiated Moslems and addressed them several times attempting to pevent war. From this letter (Persian letter) as a source; it is clear that the Arabs were expected to emerge victorious as the Persians were expected to be defeated. This was Rustam's opinion, their great commander, though he had 120,000 soldiers, under his command, equipped with elephants, horses, swords, arrows and helmets. They also had sufficient ammunition and provisions as well as money. Whereas, Moslems only had 35,000 soldiers under the command of Sa'ad Ibn Abi Waqqas. Their provisions were not sufficient. So, they were forced to make raids on tribes there to capture sheep for supplying their army. Despite all this Rustam expected that Arabs would be conquerors and the Persians would be conquered. This was Rustam's opinion, their great commander.

So, Rustam adviced his brother to go to Azerbaijan. And he tried to convince Moslems not to fight. He mentioned to them their bad conditions and little man-force; whereas he talked about the good conditions of Persians, their power and strength. He did not succeed for two reasons:

First; because Yazdejird was urging to launch a surprise attack for Persians chose him as a king and for the Persian noblemen feared the downfall of the monarchy in the hands of Arabs. So, they chose him as a king to fight them. Furthermore, there were the pro-Persian tribes' calls for support, the Arab raids on these tribes and the fact that the capital al-Madain was threatened. This is in addition to the noblemen's wish for fighting to confront Moslems and revenge against them. They were proud of their might and courage and their big number. They see that they are more civilized than Arabs. So, they used to say the Arabs were in bad situation, suffering hard living, drought and bad appearance!!!

Second; because Moslems did not intend to conquer for the sake of

(1) He means king Yazdejird, who is the last Persian monarch.

conquest; but they fought for the sake of Allah. And they believed that he who was killed from them would enter Paradise. Thus, they offered Rustam three things to choose one of them: Either to embrace Islam or to pay tribute or to fight. They rejected less than either one of there three things; even gifts, presetns and good promises. We remember what happened between Moslems and Rustam in negotiations on agreement. It is reported that when Rustam arrived in al A'tiq and stayed there till next day, he looked at his people. And he came to a place looking over the Moslem army. Then he stood and made «a correspondence» with «Venus» and then he knew that the star wanted him to make agreement with Arabs and share them the land. For this, he told the Arabs «You are our neighbours and a people of yours were with our realm of monarchy. We left their neighbourliness and we shared them all forms of harm. We let them have their pastures and give them ours. We never prevented them from trade in our territory. In this they found a source of living.

He was offering them agreement but he also was telling them how good they were treated by them. He wanted it, but he did not make it clear.

Zahra told him: «You are right. But, ours is a different demand. It is different from theirs. We did not come to ask for the world, but ours is the Afterworld. As you said we were requesting you to give us from what you had; but now Allah, to whom belong majesty and might, sent us a Messenger who called us for his God and we responded to Him. He, then, told his Prophet, to whom may Allah's Blessings and peace be granted, I had entrusted this community to fight those who do not follow my religion.

I, the One, who will avenge them by people from amongst them and I'll make them conquerors so long as they are believers in the religion of right. Those who deny it will be humiliated and those who cling to it will be honoured.

Rustam said: What is it?

He said: «As for its pillar without which nothing will be good is the acknowledgement that there is no God but Allah and Mohammed is the Messenger of Allah and the acknowledgement of what hath come from Allah.

He said: What a beautiful! And what is after?

He said: Taking people from worshipping people to worshipping Allah, Be he Exalted»

He said: this is beautiful too: And what is then?

He said: «People are children of Adam and Eve.

They are brothers of one father and one mother».

He said: What a beautiful! Then Rustam added: «Do you see if I agreed with you and responded to you with my people». How will you act? Will you return? He said: «Yes, I swear by Allah, we will not come closer to your country except for trade or business.»

He said: You are true with me. Persia's people, since Ardashir had gone, did not let anybody, of the bad people, go out of his work. They used to say if they went out of their jobs, they broke the conventions and made hostility to their noblemen».

Zahra told him: «We are the best people for people. We cannot be as you say. We will never obey bad people againt the will of Allah and those who disobeyed Allah among us whould not harm us.».

He left and called Persia's people and discussed with them on this; but they shunned him.

Sa'ad sent to him Rabe', Ibn Amer and they prepared to welcome him. They spread carpets and they placed a golden bed for Rustam. He also was dressed in his ornament which is of different styles[1], and billows made of gilt strings. Rabe' came mounting a horse and with him were his sword and his bow.

He had four plaits of hair and he was shabby. They told him to leave his arms. Then, Rustam permitted him in. He came nearer leaning on his spear.

He did not let any carpet or cushions without a hole or without tearing them. When he became close to Rustam, guards held him with his arms, but he sat on the floor and implanted his spear in the carpet. They told him: «What did make you do this? He said: «We don't like to sit on this ornament, your ornament... Then, he talked with him. He said: «what hath made you come? He said: «Allah has sent us and Allah hath brought

(1) Gowns and clothes made of wool, colourful fleece, not white.

us to take whom He wishes of His creatures out from the worshipping of people to the worshipping Allah, and from the narrowness of the world to its extensive space; and from the injustice of religions to the jsutice of Islam! He sent us with His Religion to His creatures to call them for it. He who accepted this from us we accepted it from him and returned without fighting him; and we left him and his land... And he who rejected we fought him relentlessly till Allah's promise is realized:»

He said: «What is Allah's promise?

He replied: «The paradise for who died while fighting those who rejected and victory would be for those who remained alive».

Rustam said: «I have heard your opinion. Would you please delay this matter tell we consider it? He said: «Yes! What do you want one day or two days?»

He said: «No. We write to our decision-makers and our leaders.»

He wanted to discuss with him. He said: «The Messenger of Allah, to whom may Allah's Blessings and peace be granted, tought us and our Imams acted accordingly that we should not enable the enemies control our ears and not to give them more than three days when we meet them. We shall wait for three days. So, you can consider it. And then choose one of three things fallowing this date... You have to choose Islam, and we let you with your hand; or the tribute (al-Jezieh) and we shall leave you for your own business. And if you were convinced with our victory without fighting we left you without fighting; and if you were not convinced with it, we would do it; or in the fourth day, we would not start except when you do it... And I guarantee this with my companions and with all those whom you think about».

He said: «Are you their master?» He said: «No! But, Moslems are like one body which relies on itself and one part of it backs the other from the smallest to the largest».

Rustam met Persia's people. He said: What do you see? Did you hear a talk clearer than this man's talk; or truest than his words??? They said: God ferbid, that you think about something like this and quit your religion. Don't you see his clothes? He said: woe unto you! Don't look at his clothes; but look at his opinion, talk and his character... Arabs don't take care of dress and food; but they keep honest word and act. They are not like you in dress and they do not consider it like you.

When the ultimatum was over. They sent a message that Sa'ad may send them the man. He sent them Hudaifa Ibn Muhassa. He talked with them like Zahra. Then, they also asked them to send another man, he sent al-Maghira Ibn Shu'ba. Rustam offered that he gives the commander of Moslems clothes, a mule and one thousand dirhams and to give each man a load of dates and two gowns provided that they leave Persians, but al-Maghira rejected and departed. Rustam tried to convince Persia's commanders to refrain from the war but they seemed more insistent than before to fight Moslems. The translator of Rustam was from at Hera people. His name was Abboud.

Persians Crossing the River

When the ultimatum was over, Rustam said: «Do you want to cross the river or we do cross it to you?

They said: «You cross to us. They went out from his big tent at night and Sa'ad told the people to take their positions. He sent to them a message to cross. They wanted to cross from al-Qantara. He prevented them and asked them to cross from another crossing other than al-Qanater. Then they started to block al-A'tiq against Qades from the night their job began till morning... They threw wood blocks, soil and other articles, and they turned it into a crossing for them. They crossed with all their weapons and equipment to the other side of al-Atiq.

Rustam dressed himself in two shields and a helmet. He took his arm and ordered that his horse be brought to him. They placed his horse's saddle; and he jumped on it without relying on the stirrup. Then he said: «Tomorrow, we will beat them strongly». A man told him «Allah willing». He replied him: «Without His willing!.»

(Preparation for war)

When Persia's people crossed to the other side and took their positions. Rustam sat on his bed and surrounded himself with strong squadron of horsemen. In the centre, there were 18 elephants on them there were boxes and men; and on the two wings there were eight and seven; on them there were boxes and men. Jalinus was between him and his right wing. And al-Bairazan was between him and his left. Al-Qantara remained between the two horsemen forces of the Moslems on the one side and the polytheists on the other.

(Yazejird put a man on his hall's gate (Iwan) and ordered him to keep his place there to tell him what he hears from inside; and he put another man outside the hall and on each outlet he put a man for this end. When Rustam went out, the man in Sabat said that he (Rustam) had gone out, the other man told him the same ad that one who is on the gate of the hall (Iwan) informed him the same.

He placed a man on each strategic position to inform him on every step taken on the battlefield. He organized positions for men between al-Atiq and al-Madain and he left al-Burud and that was the important thing!

Moslems took their positions. Zahra and Assem were placed between Abdullah and Sharhabil. The head of the vanguards was in charge of onslaught. And he mixed people in the heart and wings. He his herald cried: «Jealousy may be an instrument in the holy war for the sake of Allah. O, people! Be zealous and do be zealous for the holy war.»

Sa'ad's illness

Sa'ad had furuncles and sciatica. He was not able to ride his horse or sit down. He inspected his soldiers from his palace (the fort) as he was putting a pillow under his chest relying on it. He threw sheets of orders to Khalid Ibn O'rfuta who was standing down... He was like a successor of Sa'ad... People found it disgraceful to see him, as a commander, in a safe place. He, then, went down to them and opolegized. He also showed them the scars in his thighs and backside. So, people accepted his excecuse and they did not doubt his courage. Then, he took a group of people who promoted rumours against him and imprisoned them and tied them in the fort.

Sa'ad's speech

After praising Allah and commending Him, Sa'ad said:

«Allah is right. There is no partner to him in reign and there is no saying but His. Allah, to whom belong majesty and might, said: «We hath written in the Book of Psalms after mentioning the Holy Quran that my good people shall inherit earth...».

This is your inheritance and this is the promise of your God. He bestowed it upon you since three pilgrimages. You feed from it and eat from it. You kill its people, collect their money and take them captives till

this day... And since this gathering came to you as you are the notables of Arabs and their chiefs and as you are the best people among tribes and your people are the best. May Allah grant you the world and the Afterworld if you show no clinging to life... Nothing shall bring anybody closer to his death; but if you feel weak and that you have low morale you may not make use of your world and your afterworld as well.»

(Assem Ibn Amre's speech)

Assem Ibn Amre addressed his army: «This is a country Allah harnessed for you with its people. And you have had the the upper hand since three years in it. You are the superiors and Allah is with you. If you remained patient and if you did well in their fight, you would dominate them. Their funds, women, children and their country would be yours. But, if you felt weak and remained inactive and failed, may Allah spare you this, there would be nothing useful for you and it would be your destruction. Allah, may Allah help you... Remember days and what Allah hath bestowed upon you. Don't you see that the earth behind you is a wasteland. There is no wine or bad act in it... You have to make the Afterworld your only concern...».

Sa'ad wrote to the banner bearers: «As I appointed Khalid Ibn O'rfuta» as commander I find no obstacle to be in his place except my pain. I am lying on my face down as I am apparent to you; then listen and obey. What he is going to tell you is my orders; and he is going to convey to you my opinion».

This message was read to people and they felt good and kept committed to his opinion. They obeyed him and urged each other to listen and obey him. They also agreed to excecuse Sa'ad and satisfy with what he had done. Sa'ad ordered people to read al-Jihad (Holy War) Sura. When they read it their hearts got tender and their eyes seemed more comfortable... They felt peaceful while they read it. When reciters finished Sa'ad said: «Keep your positions till you pray at noon. When you perform prayers. I'll say Allahu-Akbar (God is Greater), then you say Allahu-Akbar and be ready. Horesemen must be active. And when I cry the fourth Takbira (Allahu-Akbar), then move forward to fight your enemy and say there is neither support nor help from anyone but from Allah.»

(Armath Day)

First day of al-Qadesieh Battle

When Sa'ad cried Allahu-Akbar for the third time, the people of help started fighting and Persians fought them and clashes were fierce. Ghaleb Ibn Abdullah al-Assadi read a poetry saying «They know I am the hero who is able!.

I defeat difficulties and dangers»

He read poetry to defy Persians to fight him. Hurmoz went out. He was one of the kings of al-Bab. He was crowned. Ghaleb took him prisoner. He brought him to Sa'ad and then he left for fighting the enemy. Assem Ibn Amre recited poetry in which he also chlallenged Persians to fight. He chose a man from the Persians. The man ran away. He followed him till he got through Persian rows. He met a man with mule and a load; he took him captive; he was the baker of the monarch. He brought him to Sa'ad and then returned to his position. Then, Amre Ibn Ma'ada Karub killed a Persian man. He broke his neck and slaughtered him with his sword; then he threw him. He told them (his companions): «So, did to them... They said: O, Abu Thur! Who dares do as you do! It was said he took his bracelets and belt.»

(The elephants)

Elephants, then, launched their attack on Moslems and they managed to disperse battalions. Persians sent to Bani Bajila some 17 elephants[1]. The horses of Bajila felt afraid. Bajila was about to be clostroyed for their horses' fear. Sa'ad ordered Bani Assad to defend Bajila and the people with them. Tulaiha Ibn Khweild, Harmal Ibn Malek and Ghaleb Ibn Abdullah al-Rubeil Ibn Amre went to help them. They started to fight elephants.

(1) See the History of al-Tabari.

Elephants were like mobile forts. Each elephant had 20 men. Tulaiha addressed his people:

«O, My folks! You are the best to help those who asked for your help... Go strong and start to fight like lions. You are called lions (Assad) to be like lion and to do their job. Attack, do not take defence attitude... March forword, do not retreat!

How good are you! May Allah help you Rabe'a... What a fight they do! And what a courage they have! Reach their positoins. May Allah help you... Attack them in the name of Allah...»

They fought strongly till they pushed elephants back. One of the Persian strong fighters emerged to fight... Tulaiha duelled him and killed him.

Al-Asha'ath Ibn Qais addressed Kindna tribe: «O, Kinda folks! How great are they, the Assads! How great is their fight!.. Do as they do and follow the suit of your Arab brethren... They are fighting and they are killing while you are kneeling on your knees only looking and watching...».

Ten men jumped to him. They said: «May Allah hath mercy upon your grandfather. You are pushing us to be desperate, but ours is the best position. Where and when did we let our Arab folks down; or did bad to them??? Here are we with you.»

So, they launched attacks and pushed the elephants back. When, Persians saw their elephants retreating as a result of the Assads battalion. They shot them with their arrows and attacked them; among them were Zu al-Hajib and Jalinus. Meanwhile, Moslems were awaiting the fourth Takbira (Allahu-Akbar call) from Sa'ad. Persian strong forces gathered against Assads with their elephants, but they remained steadfast. Then Sa'ad creid «Allahu-Akbar for the fourth time, the Persians were collectively fighting the Assads with their elephants. Moslem marched on and the war got fiercer. Elephants attacked from right and left wings the horses. Sa'ad sent a message to Assem Ibn Amre addressing Bani Tamim. He said: O, Bani Tamim! Aren't you the owners of camels and horses. Haven't you any way to deal with these elephants? They said: «Yes... We swear by Allah»» Then, Assem Ibn Amre called his shooters and duelers telling them to shoot the men on elephants and to cut the elephants belts by

their swords. He took the position of guards with his men. So, his men cut the belts of elephants and shot the men on their backs. The result was that all elephants were defeated and their men were killed. Fight continued till sunset. Night's quietness was over. Then, fighters continued to duel each other. Some 500 men from the Assads were injured. They were a real defence line for other people. And Assem was the defender of people. This was the first day. It was called Armath Day.

Salma, Sa'ad's wife, scolding him

Sa'ad married al-Muthanna's wife, Salma daughter of Hafsa, in Sheraf. He took her with him to al-Qadesieh. On Armath Day, when people fought Sa'ad did not like to sit for his illness. But, when Salma, his wife, saw what the Persian were doing, she said, «O, Muthanna! There is ne Muthanna here for horses today!» Sa'ad got angry and slabbed her on the face. He said: «Where is al-Muthanna from this battalion which fights here». He means the Assads, Assem and his horsemen. She said: «Is it jealousy or cowardice?».

He said: «I swear by Allah, there is nobody to execuse me if you didn't do that as you see me and see what is happening to me... People have right not to execuse me, then!» But people heard about the story between him and his wife. And poets wrote poetry about it praising her... He was not coward or blamed, but this is the attitude of people... They do not execuse the ill, the weak, the poor and the old man; despite the fact that Sa'ad was known for his famous attitudes during the life of the Messenger of Allah, to whom may Allah's blessings and peace be granted. He was the first Moslem to shoot an arrow for the sake of Allah; and he was the first Moslem to kill an aggressor from atheists for the sake of Allah. He was called the Islam horseman. He also had good acts. The Messenger of Allah, to whom may Allah's Blessings and peace, said to him on Ohud Battle «Shoot, I sacrifice you by everything. Shoot by your bow»).

He never told this to anybody. Sa'ad shot 1000 arrows on Ohud Day.

Aghwath Day

(They Second Day)

Next day, people be came in al-Ta'abieh. Sa'ad told some men to move martyrs to al-A'zeb; but the wounded were delivered to women to take car of them. Martyrs were buried there in Musharreq, which is a valley between al-A'zeb and Ein Shams. Then, the horsemen moved from al-Sham where Damascus was conquered one month before the Battle of al-Qadesieh:

Omar Ibn al-Khattab had already sent a message to Abu Obaida Ibn al-Jarrah to send the people of Iraq to Iraq. Then Abu Obaida ordered them to march. They were 6000 men, five thousand men from Rabe'a and Mudar and one thousand men from Afna'a of Yemen, the people of Hijaz. He appointed Hashem Ibn O'tba Ibn Abi Waqqas as commander. In the forefront, he appointed al-Q'aqa'a Ibn Amre al-Tamimi. Al-Q'aqa'a was in hurry. He advanced before all people in the morning, which was Aghwath Day. He told his companions, who are one thousand to be divided into ten parts, each part constitutes 100 and each part follows the other. Then, he told good news to Sa'ad army when he said: «I came to you with a people, I swear by Allah, if they were in your place and then they felt you, they would envy you for your position and then tried to fly with it without you». The description of the army in this way and this system had had its great impact on the Persians and Moslems as a whole. Al-Qa'qa'a instigated the army to fight. He said: «Do as I do! Then, he advanced and called for whom he wants to fight!»

They said about him the same as Abu Bakr said: «An army which has one like this will never be defeated.»

Zu al-Hajib went out to fight him (Bahman). Al-Qa'qa'a told him: «Who are you? He said: «I am Bahman Jazaweh»... Then, he cried «O... let us revenge for Abu Obaid, Sabtt and the people of al-Jisr (Bridge)! They fought, al-Qa'qa'a killed him. And his hoorseman came and faced the same fate. They continued to come till night; but Moslems also continued to kill most of them. They were very glad as Persians were defeated. Al-Qa'qa'a also cried: «Is there any one who wants to fight?»

Two men went out to fight him; one of them was al-Bairazan and the other was al-Bandwan. Al-Harith Ibn Zabian went out to take part in the duel. Al-Qa'qa'a killed al-Bairazan and al Harith Killed al-Bandwan. Later, al-Qa'qa'a called Moslems to fight them strongly. People came and fought fiercely till eveing. Persians suffered great casualties for Moslems killed many of them and became they could not fight by elephants whose boxes were broken down and they continued to mend them all the time. Cousins of al-Qa'qa'a held tens of them on camels and al-Qa'qa'a ordered them to carry out raid on Persian horses like elephants. They did so today as Persians did yesterday. Persian horses feard them and ran away. Then, Moslems took them and rode them. When people saw this they felt happy. Thus, they suffered from camels much more than what Moslems sufferd from elephants. A woman from al-Nakka' had four children in al-Qadesieh. She told them: «You embraced Islam and kept on it, immigrated and remained where you are. And you did not feel resented at the country where you are and none could talk bad against you. Then, you brought your old mother and placed her in the hands of Persians. I swear by Allah, you are sons of only one man. And you are also sons of only one woman. I never betrayed your father or made scandal for your uncle. So go a head and fight from the beginning to the end. They responded to her call and fought strongly. When they got absent from her she raised her hands towards heavens saying: «O, Allah! May thee spare my children any harm». They returned to her after they fought well. None of them was wounded. (Al-Sha'bi said: «I saw them after that taking two thousands each from the offers. Then, they go to their mother and throw them in her lap. But, she returns them to them and divide them among them for their benefit.

A man from Persian went out. Al-A'raf Ibn al-A'lam duelled with him and killed him. Then, another man emerged. He killed the second. Then horsemen surrounded him and knocked him down. They took his arms. But, he threw soil in their face and returned to his companions.

On that day, al-Qa'qa'a had made thirty attacks on Persians. Everytime, a Persian unit appeared, he attacked it and inflicted a casualty on it. The two armies fought till time was mid-night.

Then, there came Armath Night, which is called the quiet night and Aghwath night, called al-Sawad. Moslems saw at that night victory over Persians. They killed many Persians. Their horses moved freely and beat Persians somoothly and strongly.

Abu Mehjan al-Thaqafi out of prison, he fights Persians

Abu Mehjan al-Thaqafi was imprisoned and tied up in the Palace because he was one of those people who talked bad against Sa'ad. He found it very insulting to remain in jail as Moslems were fighting.

He went up to Sa'ad and asked him to pardon him. But Sa'ad turned his request down. Then, he went to Saa'd's wife, Salma. He said to her: «O, Salma daughter of Hafsa! May you do me a favour? She said: «What is it? He said: «Release me and lend me al-Balqa'a (The horse). If Allah kept me safe I would return to you to put my feet in chains». She said: «It is non of my business. He returned to his cell. He recited a poem of his versification telling his sorrow and sadness as his brethren were fighting Persians.

Salma felt pity for him and released him. But, she added: «As for the horse, I do not intend to give it to you!». She returned to her home, but he took the horse out from the palace gate close to al Khandaq (trench). He mounted it and moved alongside the rightwing. He cried Allahu-Akbar, then he turned to the left side of the people. He was playing with his spear and sword before the people. They admired him, but they did not know him.

Sa'ad saw him and said had Abu Mehjan not been in prison I would have said this is Abu Mehjan and this is al-Balaqa'a (the horse name). Some people said: This is al-Khuder (Saint Georges). Others said «Had angels been used to fight at war we would have said he is an angel helping us. When night came to its prime date and as Moslems and Persians retreated from fighting arena, Abu Mehjan re-entered the palace and returned chains to his feet. He recited poetry showing pride at bravery, patience and at his well doing at al-Qadesieh.

Salma said to him: «O, Abu Mehjan! Why did that man imprison You? (She meant Sa'ad). He said: «I swear by Allah, he did not put me in jail for a taboo I had broken; but I was drunk in the pre-Islam era. And I am a

poet. I versified a poem on wine in which I told my companions to bury me close to the roots of a vine-tree to irrigate my bones after my death. Do not bury me in the wasteland for I fear if I died I would never taste it.

Analysts differed on the reason for his imprisoment. It was said Abu Mehjan was imprisoned for his participatoin in saying bad things against Sa'ad. So, he was put in jail. And it was said he was put in jail for drinking wine.

The dead and wounded number reached 2000 among Moslems and 10000 among Persians on the day of Aghwath.

Salma continued to be angry with Sa'ad at Armath night, the so-called quiet night and al-Sawad night. When it turned next day, she came to him and reconciled with him. She also told him about Abu Mehjan. He summoned him and then released him. He said: «Go! I will not blame you for anything you say; but until you do it.»

A'mas Day

The Third Day

Moslems began to move their dead to graves and the wounded to women to take care of them. Women and youths were digging graves. Hajeb Ibn Zaid was in charge of martyrs, Sa'ad said: «He who wanted he might bathe martyrs and he who wanted he might bury them with their blood».

As for the dead of polytheists, they were left on the site. At that night, al-Qa'qa'a kept on going out to take part with his companions to fight the enemy. He did so without letting anybody know what he was doing. Whenever he was going, they said supply had come.

Al-Qa'qa'a companions came including Qais Ibn Habira Ibn Abd Yaghouth known as Qais Ibn al-Mashkouh al-Muradi. He did not show himself well in the Days as one of the the prominent people, but he was at al-Yarmouk. When he became in the centre, they cried Allahu-Akbar and all Moslems cried Allahu-Akbar. He Said the first fight is chase, then shooting. He, afterwards attacked polytheists fighting them till he penetrated their rows to the river shore. Then, he returned to his position.

Polytheists spent a time in mending their elephant boxes till they fixed them well; and they orgonized their elephants force with their men. They protected them from cutting their belts.

And there were horsemen with the men protecting them. They fought till the end of the day. A'mas Day was difficult from the beginning to the end. Arabs and Persians were neck to neck. Yazdejird sent supplies from his own reserve to strengthen his army. And without the support of al-Qa'qa'a and his companions during the two days Moslems would be defeated.

The elephants' runaway[1]

When Sa'ad saw the elephants dispersing battalions and returning to

(1) Some stories say only 13 elephants were sent to Banı̇ Bajila (Tribe), another story says 16 elephants and a story says 17 elephants were sent to them.

have their effectivness like «Armath Day» he consulted with a group of Persians who had already embraced Islam. They adviced him to strike at the elephants lips and eyes. He sent a message to al-Qa'qa'a and Assem Ibn Amre to get rid of «The White» to which all other elephantss were close. And he told Hamal and al-Rebayel to get rid of «Al-Ajrab» to which all other elephants were also close. These two elephants were the biggest two elephants and other elephants used to follow them.

Al-Qa'qa'a and Assem attacked the White elephant and planted their two spears inside its two eyes at same time. It cried loudly and shook his head strongly toppling its groom and laying down his lips. It fell on one side and they killed all those who were on it.

Al-Hamal told al-Kabayel: «Choose either to strike its lips and I stab its eyes or you stab its eyes and I strike its lips. He chose to strike. And Hamal stabbed it into its eyes. It broke down and al-Rabayel hit it and al-Ajrab (mangy) jumped into river and elephants followed it and penetrated the Persians' row. They crossed the river following it and arrived in al-Madain with the boxes, and those who were on them perished.

Al-Harir or al-Qadesieh Night.

Fight till next day morning

And the killing of Rustam

After elephants fled and Moslems defeated Persians; and as darkness prevailed Moslems marched on protected by their horsemen who fought from the beginning of the day till evening. Fight got fiercer and the two armies got neck to neck in a race towards final victory but the voices of heroes at fight from both sides were heard. So, it was called al-Harir Night[1]. After it there was no night fight in al-Qadesieh.

At the night of al-Harir Sa'ad sent Tulaiha and Amre to a ford of a river down the army to stay and camp lest any enemy force coming from there».

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(1) The origin of the word means the voice of dog; which is close to barking; and it was called the night of Al - Harir because they quit talk, but they used a language like al - Harir.

Tulaiha said if we crossed the ford and surprised Persians from their backs; but Amre said: let us cross down. Then, they parted. Tulaiha took his soldiers towards the camp from behind al-A'tiq and Amre moved down with his soldiers. They raided and Persians fought them back strongly. A group of people marched on without the permission of Sa'ad. They did not await his orders. Al-Qa'qa'a was the first one who marched on. Sa'ad said: O, Allah! May You forgive him and get him victorious. You might permit him though I didn't. Then, he said «When I cry Allahu-Akbar three times you should attack... He cried Allahu-Akbar one time, but they did not wait. The Assads, Bujila and kinda marched on. Then, thė chiefs marched on and so on.

For their courage, the Arabs did not have patience to wait on the battlefield; but they used to rush with all strength. Sa'ad was awaiting for long between each cry of Allahu-Akbar and the other in order to get ready and organize their ranks. But, they had no patience to wait. The battle was fierce against al-Qa'qa'a. Henzela Ibn al-Rabe' and other commanders of groups. Tulaiha, Ghaleb and Hamal as well as the people of support advanced. When Sa'ad cried Allahu-Akbar for the third time, all people rushed after each other and when night darkness fell the sounds of swords were like the sounds of the black smiths' hammers!» Fight continued till morning... Arabs and Persians fought in a way they had never seen before like. The news of fighting discontinued from reaching Sa'ad and Rustam.

Sa'ad was bent on supplication. When the light of morning rose, Moslems knew they were the victors after they fought for 24 continous hours. The first thing Sa'ad heard at this night, to indicate Moslems' victory at mid-night was voice of al-Qa'qa'a Ibn Amre as he was reciting his poetry.

Al-Qa'qa'a said:

We killed many of them. We were like lions over lionesses.

People couldn't sleep all that night. In the morning, al-Qa'qa'a marched with people. He said: «The defeat will come an hour later for the people have started it. Be patient one hour and withstand more. Victory is coupled with patience. Cling to patience. Do not feel afraid».

A group of people chiefs rallied with him and they remained steadfast in the face of Rustam. They moved towards him till they clashed with those troops located before his position with the advent of morning. The two wings of the Persian army began to retreat. A fierce battle broke out in the

centre. In the noon, dust blew on them and storms pulled out Rustam's tent and threw it into the river... Al-Qa'qa'a and his companions reached the tent's position. They found him trying to stand up and then he went to the mules that were carrying loads of his tent. He came closer to his mule to protect himself. Helal Ibn O'llafa struck the load under which Rustam sat to protect himself and he cut its noose. But, he did not see him. Rustam fled towords the river and threw himself in it. Helal followed him and caught his leg and hit him with his sword on his front killing him. Then, he brought him and threw him under the feet of his mules. he went up the throne and cried: «I killed Rustam, I swear by the God of Ke'ba».

The polytheists heart fell of fear when they heard the news. So, they were defeated. Jalinus stood on the rubbles and addressed Persians to cross, but Moslems hit them with their spears. Sa'ad sent a Messsage to Helal and supplicated for him. He said: Where is your companion? He said: I threw him under a mule. He told him: Go and bring him here. He said: Take from him everything you want. He took everything. He did not let anything.

This is the story of Saif on the killing of Rustam as narrated in Al-Tabare. So, Ibn al-Ather pointed out this story; but al-Waqidi said in al-Sham conquests that the first who started the war was Rustam and that he asked for duel. Ibn Najiba went out; and he was killed.. Then Zuhair went out and was also Killed. When al-Qa'qa'a wanted to go out to fight Rustam, a horse man moved like a wind and cried «Rustam», Rustam was surprised and he was stabbed in his waist. The spear went out from the other side. Sa'ad looked at him. He was Abu Mehjan. He did so to Rustam, etc... It was said that Sa'ad pardoned Abu Mehjan because he killed Rustam. This is one of al-Waqidi's mistakes. We mentioned what Abu Mehjan did. He did not kill Rustam. Helal killed him. Al-Waqidi did not mention the storm that pulled out Rustam's tent, nor he mentioned Rustam's runaway to the river.

Al-Shahnama book reads: «When Rustam saw this he dueled with Sa'ad. Sa'ad beat him and hit him on his head breaking it and he hit him once again on his chest.». This is a clear mistake because Sa'ad was sick at that time. He was unable to sit or ride his horse. For this a group of people made riots against him. So, he imprisoned them in palace and he tied them. He was forced to apologize to people. And he showed them the scars. People accetped his apology. But, his wife scolded him. He slabbed her on

her face. So, how he could duel with Rustam and hit him in this way, deadly way? In fact, Sa'ad did not duel anybody at al-Qadesieh Battle. He did not ride a horse or a camel.

After Rustam was killed, the Persians got confused and were defeated. Jalinus, then, stood at the rubbles and called Persian people to cross. Derar Ibn al-Khattab took the banner of Persian Derfish[1] Kabian and he was compensated for it 30000. Its value was 1,200,000. Moslem horsemen followed Persians. Zahra followed Jalinus. He was the last one among Persians. So they exchanged hits, but Zahra killed him and took his things. Persians were killed between al-Kharara, al-Selhin and al-Najaf. Moslems returned to al-Qadesieh. The Mu'azen, caller for prayers, was injured and people were confused for this, but Sa'ad judged the matter and settled it.

The losses of war

The Moslems casualties reached 2500 before the Night of al-Harir and on al-Qadesieh Day 6000; whereas Persian casulties reached 10000.

Al-Tabari: «The boys of soldiers went out with small pots of skin by which they were introducing water to the Moslem wounded; and killing polytheists, who were in the same situation».[2]

Mr Boer said in his book (The Caliphate) that women and boys were taking care of the Moslem wounded and killing the Persian injured and revenging against them. Al-Tabari did not mention women. Anyhow, this was not by the order of the commander general or any one of the commanders because they did not kill the wounded. But, the boys!. Who does blame them for such a work?!

Sa'ad wrote to Omar on the conquest and the nubmer of the casualties and those who were killed among Moslems. And he told Omar the names he knows in a message he had sent with O'maila al-Fazari.

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(1) Derfish means in Persian the banner. In the Key to Sciences by al-Khawarezmi, Derfis, is arabized from Derfish Kabian, which is the flag.. The name of man who went out was Ali al-Dahhak till he was killed by Afridon Kabi. The flag of Kabi was made of the skin of bear. And it is said it was made of lion's skin. The kings of Persia were using it. Thus, it was studded with gold and precious pearls.

(2) See the History of al-Tabari.

The Moslem loots were great. Each soldier got 6000 pieces. What was captured from Rustam was estimated at 70000, which Sa'ad gave to Helal. And the Persian banner was made of tiger skins and studded with jewelry. Its value was estimated at 100000... It was said that Sa'ad Ibn Abi Waqqas found Zahra's loots from Jalinus as many. He wrote to Omar.

Omar replied: «I gave each one who killed a man the right to have the loots of the dead.» He gave them to him and he sold them for 70000. The people who had good acts at al-Qadesieh were given 500. They wer twenty five men; whereas the people of Days were given 3000. They were given better than the people of al-Qadesieh.

Sa'ad wrote to Omar on the conquest and the nubmer of the dead and the names of the people whom he knew.

The importance of Moslems' victory

The defeat of Persians was decisive. Thirty months after Khalid Ibn al-Walid's departure to Iraq. At that time, the Persian empire defeated the Byzantine empire in al-Sham and its armies camped on the banks of the Busphrus for fifteen years. And now it was defeated by the Moslem armies which did not exceed 40000 soldiers, who were not equipped well. Despite the Persian armies managed to cross the River fleeing; their military force was not rehabilitated yet. So, they were no longer a danger threatening Moslems. Terror hit people and Arabian tribes joined them and also Christian tribes joined the Moslem ranks. They came to Sa'ad expressing repentance and declaring their conversion into Allah's religion.

Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, was very interested in the war with Persians and the news of that war with Persians. He used to ask travellers about it and about al-Qadesieh. He was riding for a day-travel distance to ask about the news of war, then he returned to his family and home after doing this daily job. When he met al-Bahir (the man who herald good news), he asked him from where he did come. He said: O, Abdullah (Creature of God) speak to me. He said: Allah defeated polytheists. Omar was walking with him as he was riding on his camel. He did not know him till he entered the city. There, people were saluting him as Commander of Believers. Why did you not tell me that you are the Commander of Believers! Omar said: «Don't worry brother!»

Thus, look how Omar was simple and humble despite the fact that he had a highest-position than Caesar and Kusra (empreror)...»

What is after al-Qadesieh

Al-Madain conquest

15-16 Hijra (636-637 A.D.)

(Purs Day)[1]

After Persians were defeated in al-Qadesieh, Sa'ad stopped fighting for two months to let his soldiers have rest and to be prepared anew for fighting. In this period, he also recovered from illness. Only days remained from Shawal month. when the Moslem ranguard reached Purs under the command of Abdullah Ibn al-M'utem and Zahra Ibn Hawieh, Sharhabil Ibn al-Samtt they were confronted by a group of Persians. Moslems defeated them to Babel, in which there was the rest of al-Qadesieh Persian troops. Moslems also defeated their commander Busbuhra and he threw himself in the River and died after he was stabbed by Zahra. Then came Bustam Dahqan Purs and made reconciliation with Zahra and he prepared for him bridges and told him about those who gathered their ranks in Babel.

The Babel Day

Sa'ad went to al-Kufa[2] with Hashim Ibn O'tba and brought him the news about Zahra and the gathering of Persians in Babel under the command of al-Fairazan. He marched with his forces to Babel. He defeated Persians. Then, al-Hurmozan went out heading for al-Hwaz. he captured it, then he marched to Nahawand where Kusra's treasery was placed. He took it. Sa'ad stayed in Babel for several days. Afterwards, he reached Kawtha[3] and went

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(1) Purs is a place in Babel which has the ruins of Bakht-Nassaer and a very high hill called Purs edifice.

(2) Al-Kufa is the territory known as Babel land in Iraq. It is called by people (The cheek of the virgin). And it is derived from Arabian saying: (I saw Kufana, and Kufana means the circle. And it is said it was called so for the meeting of people in it).

(3) Kawthi is a place in Iraq in Babel area. And Kawthi of road and the other is Kawtha Ruba (Hill) which has the scene of Abraham, may peace be upon him, and it is his birthplace. They are in Babel. And in it Abraham was thrown in fire.

to the home in which Abraham, may peace be upon him, was imprisoned. He looked at the home and he prayed to the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and to Abraham and to the Messengers of Allah. He recited: «And those are days we circulate among people!».

(Al-Madain Conquest)

Safar (16 Hijra)

Al-Madain is the capital of Persia. It was the lodging of Kings, the Sassanide Kusras (emperors) and others. Arabs called it al-Madain because it was seven cities. Its name was Aktezivan for Persians. It is 25 miles away from Baghdad.

Sa'ad went to Bahursir[1] but sent Zahra before and made reconciliation with its ruler Sherazad Dahqan Sabatt for tribute.

Zahra defeated the battalion of Kusra's daughter called Buran. Then, Sa'ad marched to Bahruair and Moslems saw al-Iwan, the Royal court. Derar Ibn al-Khattab cried: «Allahu-Akbar. The white of Kusra. This is the promise of Allah and His Messenger». He cried so and all people cried like him Allahu-Akbar. He stayed in the city.

In Safar, Moslems entered Bahursir as Sa'ad was cordoning it and he sent horses there. They raided it and captured 100.000 peasants. Each one took a peasent. Sa'ad sent a message to Omar. He replied him: If any of the peasants came to you without backing your enemy, he is then a trust and those whom you chase and they run away, and you catch them, they will be yours. Sa'ad released them and sent messages to the Dahaqins (local rulers and notables) calling them to embrace Islam or to pay tribut for protection. They retreated...

Those who were membes of Kusra's family did not enter the agreement because there remained nobody from them in the west Tigris in the Arab territory except those who embraced Islam and were happy for the Islamic reign. They stayed in Bahursir for two months throwing them with

(1) It is a subrub of Baghdad close to al-Madain. It is one of the seven cities. Al-Madain named after it. It is to west of Tigris against the Iwan because the Iwan is to east of Tigris and it is located to the west.

catapults. They installed 20 catupults in the city. They busied them with these catapults and blockade was tightened against the western Madain (cities). People, there, ate rodents, dogs and other things. They hept patient and steadfast vis-a-vis the tightened blockade. Then, they cross the Tigris River to easter Madain and entered the city. Sa'ad let them stay at houses.

Sa'ad stayed in Bahursir for several days in Safar. An unbeliever (man) came to him and adviced him to cross a ford of river which leads to the heartland of Persians. He rejected and hesitated. But, the tide attacked them. The time was rich of tides that were thrown by Tigris. Another unbeliever came to him and told him: «Why do you keep staying here. He also said: «Three days later. Yazdejird will be taking everything in al-Madain.

Sa'ad intended to cross the river. He addressed the army and told people about crossing. He appointed Assem in al-Ferad to protect it. He told them: «Say we depend on Allah's backing and support and we depend on His help: Allah is sufficient for us praised be His name. May Allah support believers to show His religion and to defeat his enemy... No strength but with Allah, Be he exalted.» People continued to rush towards Tigris. Salman al-Faresi was the companion of Sa'ad. Their horses flooded the River and people went out safely; their horses shook off water from their bodies. They called that day the day of Jarathim (roots) for all those who crossed Tigris were stuck to roots of hay or parcels of hay. Persians were unable to prevent Moslems from crossing. They fled to Hulwan[1]. Then Moslems came into it; but they did not find anybody in it.

Yazdejird took out his family from it to Hulwan. Then, he followed his

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(1) Hulwan of Iraq is the last point at borders following mountains after Baghdad. It is named so after Hulwan Ibn Omran Ibn al-Haff Ibn Qu'da'a. Some kings gave it to him and it was named after him. It is a populated city. There was no other city in Iraq after al-Kufa, Bosra, Wassit, Baghdad and Surr which is larger than it or richer than it in figs. It is located close to the mountain. Iraq has no other city close to the mountain. Snows might fall there. And the top of its mountains always had been white with snows. Its water is sulphuric. It has figs and pomegranate of excellent quality.

Around it there were several sulphuric springs which are good for treating several diseases. What is strange is that Egypt's Hulwan has sulphuric springs the same like those in Hulwan of Iraq.

family, Sa'ad stayed at the White Palace. He made the Iwan (court) as a Masjed for prayers. He sent Zahra to follow Persians.

Kusra's Iwan

They claimed several kings cooperated successively on building Kusra's Iwan in al-Madain. It was one of the greatest buildings. But when Kusra wanted to build his own Iwan (court), he ordered the purchase of the surrounding area of buildings and tempted people by high prices to have their houses added to his Iwan.

Besides, there was a small house owned by an old woman. They tried to buy it, but she rejected. She said I'll never sell the king's neighbourhood for the whole world. He admired her reply and ordered that her small house be kept close to his palace and to consolidate its building. In the Iwan there were the pictures of Kusra Anoshrwan and the Caesar of Antioch while encircling its people.

Ibn al-Hajib said mentioning al-Iwan in his poetry: «O, he who hath a high building - Did you forget what has occurd to al-Iwan.

These houses and kusra Anosherwan's palaces...

Nights wrote lines in their story of destruction and downfall..

Events and calamities if they came, demolished all strong based buildings.

Sa'ad performed prayers as the Iwan had statues and pictures, but he left them as they were. Three days after he left to the White Palace.

Moslem loots

Sa'ad appointed Amre Ibn Maqren to receive the money of loots and ordered him to collect all the contents of Palaces, Iwans, treasuries, houses and markets to count them; as well as what did they find of jewelry, shields, swords, gold and silver. When Sa'ad distributed the loots to people each horseman took 12000 dinars. All of them were actually horsemen.

He also kept shores for absentees, women and widows in al-Hera. He distributed houses among people.

And he kept one fifth for Omar Ibn al-Khattab and sent him the carpet of the King.

Al-Waqidi described this carpet as woven by gold and silk and studded

with pearls and colourful jewelry as well as precious stones and emerald. It was 60-arm long[1] in one piece. One side represent pictures, another side trees, gardens and flowers; another is a planted land with green in spring season.

All this is made of colourful silk and metal strings on golds emerald and silver bars.

The king was only extending it in winter season at his Iwan when he sits for drinks. They called it the carpet of picnic and pleasures. So, it was like the bright garden. When Arabs saw it they said: «We swear by Allah, it is a piece of decoration». This is to indicate the level of luxuary and progress reached by Persians in carpet-making and in fine arts.

Habib Ibn Sahban was quoted by al Tabari as saying: «We entered al-Madain and came to Turkish domes full of baskets sealed off by lead. We thought them food; but they were gold and silver vases. They were distributed among people. «Habib added: «I saw the man walking around and saying «who has white for yellow. We got much camphor that we believed it was salt. We used it for dough but we noticed it was bitter for bread.

It was said they found Kusr'as crown, clothes, shields and sword. They sent all of them to Omar Ibn al-Khattab to let Moslems see them and to get Arabs knowledgeable about them.

When the carpet reached there to Omar. He consulted with people. They were consensus on the fact that they sent it to you and gave it to you... So, it is up to you to decide on it. But Ali Ibn Abi Taleb told him: O, Commander of Believers! The say is what they said, but you have to wait for a while. If you accept it as it is today. You may tomorrow find nobody who deserves it for it is not for him. He said: «You are right and you did advice me well.» Then, he cut it and distributed it among people.

In another story when Ali saw that Omar was reluctant, he told him: «You did not make your krowledge as ignorance and your faith as doubt. You have nothing in this world but what you have given, or what you have dressed and got torn, or what you have eaten to survive.» He (Omar) said

(1) 60 arms long x 60 arm.

you have told me truth. Then he divided it into pieces among people. And Ali got a piece. He sold it for 20000, though it was not the best.

Omar or other Moslems did not think about setting up a museum for those rare loots to remain an everlasting mouthpiece on the glories made by Moslems and on their holy war and to remain a useful lesson for historians and archaeologists; and a most precious artifact.

No doubt, the division of the carpet by cutting it into pieces and distributing the swords of kings, their clothes, shield, crowns and other things is considered a great loss from the historical point of view and from the artistic facet. But Moslems, at that time, had their execuse for they had no idea about the musuems and the art to serve historical objectives. So, they saw that the best thing to do was dividing the loots in a fair way as much as possible regardless of their historical or artistic value.

When Kusra's jewelry and ornaments were sent to Omar. He saw that Kusra had several costumes for several fashions.

Omar Ibn Al-Khattab said: «Bring Muhallem to me: He had big physical constitution and was the largest among the Arabs at that time. He was dressed in Kusra's crown and shown before people on a wooden stage. He also invested Muhallem with Kusra's Medals, orders and dressed him in his clothes. People saw him. Omar looked at him and saw a great thing of the world and its attractions. Then, he dressed him in other costumes. And he dressed him in Kusra's weapen and sword. They looked at him. They saw it. Then, he put it aside saying: «I swear by Allah that people had sent these things as a deposit. He granted the sword of Kusra to Muhallem.»

Jalawla'a Battle

(16, Hijra - 637 A.D)

Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, was very happy for the Moslem conquest of al-Madain. He kept cautions and warned them against further march. So, Sa'ad stayed in al-Madain. The Summer of 16-Hijra was spent in comfort and peace.

Meanwhile, Yazdejird and his defeated army fled to mountains, whereas those people on the Tigris banks, they surrendered because they found that Resistance was useless.

In autumn, Persians rallied behind Yazdejird in Hulwan a hundred miles from al-Madain. From there, part of the army advanced to Jalawla'a; which is a fortress. They surrounded it with a trench and surrounded the trench with darts except their routes.

Sa'ad was informed on this. He sent a message to Omar. Omar told him to send an army under the command of Hashem Ibn O'tba to Jalawla'a and to place al-Qa'qa'a Ibn Amre «in the lead and in case of victory over Persians to place him in the area between al-Sawad (Wasteland) and the mountain. Omar told him the number of soldiers should be 12000. Sa'ad obeyed Omar's orders. Hashem marched from al-Madain after loot division among 12000 including the notables of immigrants, al-Ansar and Arab chiefs.

Moslems encircled Persians and a tete-a-tete fight took place. Moslem marched towards them in Jalawla'a by eighty columns and defeated them on the darts. Sa'ad supplied Hashems with more horsemen. At last, fight erupted fiercely and Persians faced a bitter defeat. Allah sent to them a strong wind which darkened their country. Then fight broke out once again strongly. There never was such a fight except at «al-Harir Night», but it was much more speedy in results. Al-Qa'qa'a arrived in al-Khandak (trench) gate and captured it.

Moslems made their last onslaught and killed about 100.000 Persians on that day. The dead covered the area everywhere. For this it was called of Jalowla'a (The covered with dead area). When news of the battle reached Yazdejird, he marched from Hulwan to al-Rai towards the Caspean sea.

Jalawla'a conquest took place in Ze-al-Qe'da -16-Hijra. Nine months separated it from al-Madain conquest.

Al-Qa'qa'a marched into Hulwan and killed its rulers. They wrote a message to Omar on its conquest, and al-Qa'qa'a arrival in Hulwan. Al-Qa'qa'a captured many women captives and sent them to Hashems. They were distributed among them. They were married and they gave births. The loots were divided. Each horseman got 9000 and nine live-stock. It was also said the loot was some 30.000.000 derhams save the beatiful Persians horses. Sa'ad sent one fifth of the loots to Omar. And he sent the list of distribution with Ziad Ibn Abeh, (whose father was not known). He talked with Omar on it and described it precisely. Omar said, «Do you have the ability to do it for people as you talked abut it.»

He replied: «I swear by Allah. I never reckoned anybody like you. Then, how I cannot do it better than others.» He, later, talked about the well doing of people and their acts of heroism in that country. Omar said: «This is an outspoken orator». He replied: «Our soldiers released our tongues.

And when he offered one fifth to Omar he said: «I swear by Allah, I will never put it under a ceiling before I divide it.»

Abdul-Rahman Ibn A'ouf and Abdullah Ibn al-Arqam remained guarding it at al-Masjed all the night.

When sun rose in the morning, Omar came in and showed it to people. When he looked at the pearls, jewelry and precious stones, he cried. Abdul-Rahman Ibn A'ouf told him: Why do you cry? O, Commander of Believers! I swear by Allah, this is worthy of praise. Omar said: I swear by Allah. This does not make me cry. Allah hath not given people like this without they get jealous and hate each other... Do not get jealous or envy each other. This will plant wedges among you. Omar prevented the division of the majority of the lands because this was impossible due to the different landscapes ranging from woods and orchards to water resources. Omar's accord was the one on which the people of other divine religions were reconciled. It was that if they cheated Moslems for the advantage of their enemy, the Moslems would not remain committed to the accord. And if they captured a Moslem they would be punished strongly. And if they fought a Molsem they would be killed. Omar guarantees this and he will manage this with the army.

Takrit and al-Mosel Conquest[1]

Takrit is a famous town between Baghdad and al-Mosel. It is closer to Baghdad. Some 30 fursukhs are between it and Baghdad. It also has a fortified fort; its highest part looks over the Tigris, to the west of Tigris.

Takrit was conquered in Jumada, 16 Hijra. Sa'ad sent armies to Takrit

(1) Al-Mosel is a famous city. It was a base of Islam and it was the gate of Iraq and the key to Khrasan. From it people go to Azerbaijan. It was said, it was named al-Mosel because it linked between al-Jazira and Iraq and it was said between the Tigris and Eurphrates. It is an old city on the fringes of the Tigris, against it from the eastern part in Ninawa. Its air is fresh and its water is pure. Its climate is hot in summer ans cold in winter.

(North of al-Madain). It was protectd by a mired army from the romans and the tribes of Iyad, Taghleb, al-Nimr and al-Shaharija . They are Christian tribes. They used to put their heads into belts... Omar wrote to him to send Abdullah Ibn al-Mu'attem and to appoint Rabe'. Ibn al-Akfal in the lead, and O'rfja Ibn Harthama, on the horsemen.

Abdullah marched to Takrit and beseiged the city for 40 days, and he sent Abdullah Ibn al-Mu'attem to Arabians who were with belts calling them to his support. They did not hide any thing on him. When the Romans saw Moslems they left their commanders and took their equipment and other things to their ships. Later, Taghleb, Iyad and al-Nimr tribes sent a message to Abdullah and breifed him on their attitude requesting him to guarantee their safety and they told him they were backing him. He sent them a message and told them if they heard «Allahu-Akbar calls». You should know that we took over the gates of al-Khandaq; then you must take over the gates that follow the Tigris. And then call «Allahu-Akbar and kill whoever you can. So, they killed them all. Nobody remained alive from a-Khandaq people except these who embraced Islam from the Beduin tribes. Abdullah Ibn al-Mu'attem sent Rabe' Ibn al-Akfal to al-Hussein; which are Ninawa and al-Mosel. He named Ninawa as the eastern Husn (Fort) and al-Mosel the western Husn (fort). Ibn al-Akfal stormed the two forts. They surrendered and called him to accord. They became under the protection of Moslems. Moslems, then, divided loots. Each horseman got 3000 derhams and each on-foot fighter got 1000 derhams. They sent one fifth of the loots to Omar with Furat Ibn Hayan and the news of the conquest with al-Harith Ibn Hassan.

Masabazan Conquest

When Hashem Ibn O'tba returned from Jalawla'a to al-Madain, Sa'ad was informed that Azen Ibn al-Hurmozan had gathered a big army and moved with them to the plains. He wrote about this to Omar. And Omar wrote to him to send Derar Ibn al-Khattab with soldiers and to place in their lead Ibn al-Hazil al-Assadi and on the two wings Abdullah Ibn Wahb al-Rassi the ally of Bajila and al-Mudareb. Derar Ibn al-Khattab, who is one of Bani Muhareb Ibn Fahr moved with his army and placed al-Hazil in the front until they reached Masabazan plains. They met in a place called

Bhandaf. They fought there. Moslems did well. Derar captured Azen as prisoner and the latter's army was defeated. He was killed; then he went on till he reached al-Serawan. He took over Masabzan forcibly. Its people fled to mountains. He called them and they responded to him. He stayed there till Sa'ad moved from al-Madain. He sent a message and he stayed in al-Kufa and appointed Ibn al-Hazil on Masabazan. It was one of al-Kufa's territories.

And Bhandaf Balida was one of the localities of Baghdad, in the last places of al-Nahrawan between Badaraya and Wassit.

Derar Ibn al-Khattab, commander of the army mentioned above said describing the battle: When we met in Bhadaf their gathering, they said: Be patient! O, Persians! We said we are most patient people and the most generous in the day of war and confrontotion. We hit them with swords until they were bent. And we emerged victorious and became their masters.

Kyrgyzia Conquest

Kyrgyzia is a name derived from the word Kyragyz which means sending the horses to what is called in Arabic al-Halbah (The arena).

When Hashem Ibn O'tba returned from Jalawla'a to al-Madain he found that the people of al-Jazira backed Hercules and supported him against the people of Homs. They sent an army to the people of Heet and she wrote about this to Omar. And Omar wrote to them to send Omar Ibn Malek as a commander of an army and to appoint al-Harith Ibn Yazid al-A'mare in the lead; and Rabe' Ibn Amer and Malek Ibn Habib as the two wings of the army. He reached Heet and took positions there. When Omar Ibn Malek saw the clinging by people to their trenches and that the time that elapsed was long in that case he left them as they were and appointed al-Harith Ibn Yazid to continue the mission of encircling them. He, then, took with him half of the people to Kyrgyzia in order to take it forcibly and by surprise. The people There accepted to pay tribute. He wrote to a-Harith Ibn Yazid that if they responded let them go free or press them by force and await till I make my opinion. They, then, responded and the soldiers joined Omar; whereas Persians joined their country.

Omar Ibn Malek said describing Kyrgyzia: «We pushed then into trenches in Heet; and we did not care for them. And, then, we marched forword heading for a city in Kyrgyzia like the heroes. So, we surprised

them early in the morning and they were very afraid. They accepted to pay tribute. We accepted their tribute and then we surrounded them by swords.

As for Heet, it is said it was called so because it was in a low place; in howwa (Arabic word for a hole in the ground).

It is a town located on the Euphrotes River to the direction of Baghdad and it is one of its localities close to al-Anbar. And it has many palmtrees and it is rich in products.

Omar Ibn Malek said about it:

My days lasted for long in Heet; then I moved to Kyrgyzia in determination.

I surprised them and I managed to control its affairs by force and I made this by swords.

Hijra calendar

In the year 17th, history was written in Rab'e 1st month (July 639). And the first who wrote history was Omar in consultation with Ali Ibn Abi Taleb. Omar asked people from which day will we write? Ali said from the day the Messenger of Allah, to whom may Allah's Blessings and peace be granted, immigrated and left the territory of polytheism.

In that year Omar performed the pilgrimage and appointed Zaid Ibn Thabet as his successor in Medina. And in this year Maria, the mother of the son of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, Omm Ibrahim died and Omar prayed on her and buried her in al-Baqi' in Muharram. Arab years are lunar years. They are eleven days less than the calendar year. The Arabian year in their old days was crescent year during pre-Islam era. Then, they adopted it with the calendar year before Islam. They kept it like this till the days of the prophetic immigration. After Islam, they had two years one of them is called the crescent (half-moon) year for religious rituals and the other the calendar year for secular and political matters such as tax collection and other things like it; and it was the tax collection year.

Muharram is the start of the Hijra year. The immigration of the Messenger of Allah from Mecca to Medina was in early Rabe' 1st.

Sir Presival says on 4th Rabe' 1st corresponding to 20th June 622. And in the dictionary of Islam «Omar wrote the Hijra history in the year 17 of Hijra».

Al-Basra Building

17-Hijra - 638 A.D.

The word al-Basra means the tough land with hard stone. It is said the land with pebbles. And it is said the white non-hard stones. Al-Basra is a city located where the Tigis and the Euphrates meet. Their meeting place is known as Shatt al-Arab (the Arabian Shore).

The story of its building is that O'tba wrote to Omar requesting him to turn al-Basra into a city. He told him: «The Moslems must have a shelter to resort to in winter when they return from battles.»

Omar replied: «Make for them a house close to the place; a place close to pastures and water. And write to me describing it to me. He wrote to Omar saying I found a land with many stones on the outskirts of the waste land near the countryside and there is water and grass. When the message reached Omar, he said this is the land of Basra) close to water, pastures and wood. He wrote to him to stay there; and he built a Masjed in an area from the bamboo for it was available there.

He also built the house of its command without al-Masjed in al-Rahba which is called the Rahba (space of Bani Hashem). It was called al-Dahna'a (the wasteland). In it, there was built the jail, al-Devan and Hammam of al-Asra'a (the Bathroom of people) for its closeness to water. When they were making raids they removed bamboos and put it a safe place till they returned from their raids and then they rebuilt it once again.

Later, al-Basra was burnt and then they built it from tile. The first one who planted palm trees was Abu Bakr. Then, people after him planted them. Afterwards, Omar appointed al-Maghira Ibn Shu'ba as ruler in it. Then, Abu Mousa al-Asha'ari in the year 17 Hijra built a mosque of tiles as well as the commander House.

As for al-Ablat, it was older than al-Basra because al-Basra was turned into a city in the days of Omar Ibn al-Khattab, and al-Ablat, at that time was a city in which soldiers of Kusra stayed.

Al-Kufa Building

17 Hijra - 638 A.D.

Al-Kufa is the well known city in Babel of Iraq People called it the cheek of the virgin». Al-Kufa was made city in the same year in which al-Basra was made. The reason for its building is that Sa'ad had sent a delegation to Omar with the news of conquests. He asked them about the cause of the change in their situations. They replied «the bad conditions of the country». Omar ordered them to stay at houses in which people live. He also wrote to Sa'ad to send Salman and Hudaifa as pioneers to stay at a house between «You and me there is neither see nor bridge.»

Sa'ad sent them. They chose al-Kufa close to al-Hera on the western Euphrates shores. They stayed and performed prayers and supplicated to Allah, Be He exalted, that he may make it the house of good stay. Meanwhile, Sa'ad stayed in al-Kufa and wrote to Omar that he remained in al-Kufa between al Hera and the Euphrates in a place alfa (Halfa'a) is cultivated alongside extensive pastures.

Moslems were given the freedom to choose between it and al-Madain. Those who liked al-Madain remained there as a protector of Islam. And when they stayed and settled there they restored their might. It was built by bamboos like al-Basra. And when fire erupted in al-Kufa and al-Basra and as eighty bomboo-made houses were completely burnt, he built it by tiles. Abu Hiaj Ibn Malek was appointed in al-Kufa and Assem Ibn Dalf was appointed in al-Basra. He worked a plan for the city building. He measured Houses in «40 arms and 20 arms between each house and between them and roads seven arms span; and the divisions sixty arms. The first thing he planned was its two mosques between them an arrow short (distance) by a strong man. They built a mosque of the marbles taken from Kusras' Iwans in al-Hera. They made around the wall a trench to protect it from other building. Then, they built a house for Sa'ad against it, which is al-Kufa palace, from the tiles of Kusras' in al-Hera. He made markets like mosques. Those who go first to a place shall take it for them till they complete their work and return to their homes. Omar was informed that

Sa'ad said «let sounds of vendors be calm»; and these people called it Sa'ad's palace. He sent Mohammad Ibn Mussallama to al Kufa and ordered him to break its gate. He did so and erturned. But Sa'ad knew that and said that is a messenger sent to do that. Sa'ad summoned him; but he did not go to him. Sa'ad went out to see him.

He offerd him a sum of money, but he rejected it and told him Omar's letter: «I was informed that you had had a palace which you made as a fortress, called palace of Sa'ad. Between you and people there is a gate. It is not your palace but the palace of madness. Leave it to another house close to it. Do not make a gate preventing people from entering it».

Sa'ad swore to him that he had never said that. Mohammad returned and informed Omar on Sa'ad saying. He believed him.

Al-Kufa had four fortified borderlines:

(1) Hulwan, in which al-Qa'qa'a was appointed.

(2) Masapazan, in which Derar Ibn al-Khattab was appointed.

(3) Al-Mosel, in which Abdullah Ibn al-Mu'attem was appointed.

(4) Kyrgyzia, in which Omar Ibn Malek or Amre Ibn O'tba Ibn Nawfal was appointed.

In it there also were their successors if they left ferra mission. Sa'ad was appointed as ruler of al-Kufa after three years and a half. The building of al-Kufa and al-Basra had greatly affected the caliphate. Most people were Arabs and al-Kufa was a lodging of the Arabian tribes coming from the south. They were the dominant ethnic element in it. But, al Basra was the lodging of these comers from the north. The population of each city was between 150,000 and 200,000.

The Homs Battle

636 - A.D.

Al-Jazira people intigated the Romans to fight Moslems.

Homs is a well known city. It is an old walled city in the southern part of it. There is located a fortress on a high hill. It is between Damascus and Aleppo in the middle between them.

The people of al-Jazira sent a message to the king of Romans and they

urged him to send soldiers to al-Sham. They also promised to help him and he responded to them positively.

When Abu Obaida heard about it, he annexed to him their soldiers and camped in the area of Homs. Then, Khalid came from Qensrin[1], and he joined them alongside the commanders of Moslems. Khalid saw to busy the Romans till supplies come and he opposed remaining in fortress. But Abu O'baida turned down Khalid's opinion and took his position in the fortress and digged a trench around towards Homs. He wrote to Omar about the Romans heading towards him. Omar had already prepared horses from Egypt by purchasing them by Moslems surplus money. So, about 4000 horses were brought to al-Kufa for emergency cases. He wrote to Sa'ad to send people to al-Qa'qa'a Ibn Amre and then to go altogether to Homs. Abu O'baida was informed and he urged this. He wrote to him too to send Suheil Ibn O'dai to al-Jazira with soldiers and to go to al-Raqqa[2].

The people of al-Jazira consulted the Romans to attack Homs people and the people of Kyrgyzia came to do same after them and to instigate Romans.

Abdullah Ibn A'tban moved to Nseiben[3]. The people of Kyrgyzia were their successors in this act. Then, Harran and al-Rabaa were the target. Al-Walid Ibn O'qba was sent to the Arabs of al-Jazira from Rabe' and Tanukh. And Ayyad was also sent there. And if ther any fighting you have to appoint Ayyad Ibn Ghanam as commander. Ayyad was from Iraq's people who walked out with Khalid Ibn al-Walid supporting the people of al-Sham and those who left during the days when the people of Iraq left. He was backing up Abu Obaida. Al-Q'aqa'a moved with 4000 as of the day when the letter reached them to Homs. Ayyad and the commanders of al-Jazira walked out. They took al-Jazira way to al-Furad and other than al-Furad. And each

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(1) Homs and Qenesrin were one area. It is a district in al-Sham including Aleppo. Qenesrin was a city between it and Aleppo. Homs was named Emesa by Romans.

(2) Al-Raqqa means a land close to a valley rich with water. It is a land without sands. And it is a famous city on the Euphrates. Between it and Harran there are three days travel distance in al-Jazira because it is on the eastern side of the Euphrates.

(3) Nseiben was a populated city is al Jazira located on the Caravan Route from al-Mosel to al-Sham. It was full of scorpions.

commander headed for al-Kufa in which he was appointed. Suheil went to al-Raqqa and Omar went out from Medina to back Abu Obaida head for Homs till he arrived in al-Jabieh. When al-Jazira people were informed on the Moslem soldiers, they dispersed to their regions and parted Romans for they had backed Homs people before.

Abu Obaida consulted with Khalid on going out to fight the Romans. He told him to do so. Then, he moved out to fight them. Allah helped him and he appointed al-Qa'qa'a Ibn Amre in the lead three days after the battle. They wrote to Omar on the conquest and on the supplies of supports and they asked for judgement. He wrote on this and ordered them to let them take part. Had they joined you your enemy would have dispersed. Allah may reward al-Kufa people for good for their support and supply to al-Ansar people. And when they completed their mission they returned.

Al-Jazira conquest

17 - Higra

It was called al-Jazira (Island) because it was between the Tigris and the Euphrates which come out from the Roman country and going down opposit to each other till they meet near al-Basra. Then, they go into the sea. It is near al-Sham. Its air is fresh and its products and agriculture are good. It has good cities and many forts. Most important among its cities are Harran, al-Rahaa, al-Raqqa, Ras al-Ein, Nseiben, Senjar, al-Khabour, Mardin, Amed, Miavart in and al-Mosel etc...

Omar wrote to Sa'ad Ibn Abi Waqqas that Allah helped Moslems conquer al-Sham and Iraq. And he told him to send saldiers to al-Jazira and to appoint one of the three. (Khalid, Orfuta or Hashem Ibn O'tba or Ayyad Ibn Ghannam) as commander. When Omar's message reached to Sa'ad Ibn Abi Waqqas, he said: «The Commander of Beleivers did not place Ayyad Ibn Ghanam as the last only for he wanted him to be the commander. And I'll appoint him. Thus, he sent him alongside an army. He also sent Abu Mousa al-Asha'ari, his son Omar Ibn Sa'ad, who was a youth, and Othman Ibn Abi al-Ass Ibn Beshr al-Thaqafi. Ayyad moved out to al-Jazira and went to al-Ru'haa[1] with his soldiers and made accord with its people. And

(1) Al-Ru'haa is a city in al-Jazira between al-Mosel and al-Sham. Six farasekh separate between them.

Harran also made a deal when Harran did that and the people of Ru'haa mad agreement on tribute. Then, he sent Abu Mousa Al-Ash'ari to Nseiben. Omar Ibn Sa'ad was sent to Ras al-Ain with horsemen to protect Moslems. And he marched with others to Dara[1]. And he stayed there as he conquered it. Abu Mousa conquered Nseiben and Moslems forced all al-Jazira districts people to pay tribute. So al-Jazira was the easiest to conquer for Moslems.

Armenia's conquest

Armenia is the name of a great country which is extensive from the northern part and Armenians are named so after it. It is said it is four Armenias; the first is Belqan and the Kebla of Sherwan, the second is Jurdan, Sughdbil,Bab Faruz Qubad and al-Lukz; the third is al-Busphurjan, Dubil, Seraj Ter, Bagrund and al-Nashwi; and in the fourth Safwan Ibn al-Mu'attel, the companion of the Messenger of Allah stayed. And he was near Ziad fort.

Othman Ibn Abi al-Ass headed for Armenia the fourth. There was a little fight in which Safwan Ibn al-Mu'attel al-Sulmi fell martyr. Then, the one who made accord with its people on tribute was Othman Ibn Abi al Ass. Tribute was imposed as one dinar for each house.

Omar's march to al-Sham

17 Hijra

Omar marched to al-Sham as a conqueror. And when he was in Sarg[2] he met the commanders of armies. They told him that the land was bad. He returned to Medina. There spread plague in al-Sham. They also told him about it. Abdullah Ibn Abbas reported that he (Omar) went out in a raid and when he arrived in Sarj, they told him the land was bad. Then Omar said: «Let the first immigrants meet with me. He consulted with them and they differed. Some of them said to him: «You went out for Allah's sake. We see that nothing must prevent you from it. Others said it was a plogere and destruction and they adviced him not to go ahead with it. When they differed he told them to go out. Then, he told him: «Let the immigrants of al-Ansar

(1) Dara is a town in Lahf Jabal between Nseibin and Mardin in which we find archards and water springs.

(2) Sarg is the first place in al-Hijaz and the last place in al-Sham. Malek Ibn Ous said it is a village in Tabuk and it is the last area in al-Hijaz 1st.

(supporters) meet with me. He gatherd them and he consulted with them. They were in agreement with the immigrants as if they heard what they had said, and they said the same. But when they differed he told them to go out. Later, he told him to gather the immigrants of the conquest from Quraish. He consulted with them. None differed and they adviced him to return saying: «Return with people, it is plague and destruction». Omar told me; O', Ibn Abbas! Call people, tell them the Commander of Believers say to you: «He will be on his horseback in the morning. And when people met him in the morning he addressd them: «O, people! I am back; so, back with me. Abu Obaida said: «Is it a runaway from Allah's will?! «He said: Yes from Allah's will to Allah's will. Do you see if a man went down in a valley while there were two lands one was fertile and the other was in drought. Is it the will of Allah, or not, to have either of them for grazing your sheep? «Then he said: «If a person different from you is saying this. O, Abu O'baida!».

Then, he met him separately as people were involved in this case. Abdul Rahman Ibn A'ouf came. He was late. He did not see people since a day before. He said: What is going on? He was told about what happened. He said I have something to say about it. Omar said: «You are the honest and true man. What do you have?

He said: «I heard the Messenger of Allah, to whom may Allah's Blessings and peace be granted, saying: «If you heard about this plagere in a country you should not go to it; and if it hoppened while you were there, you should not go out of it. Nothing would make you get out but runaway..»

Omar said: «Thanks be to Allah. Go people. He went with them. And when Omar returned, the commanders of soldiers returned to their jobs.

The plague spread in al-Sham, Egypt and Iraq, but it settled in al-Sham. Many people died in Muharram and Safar. When Omar went out, the plague was at its highest degree in al-Sham.

Qenesrin Battle

Abu Obaida sent Khalid Ibn al-Walid to Qenesrin[1] after Homs conquest. When he reached al-Hader, the Romans marched towards him.

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(1) Qenesrin was the monarch's seat attributed today to Aleppo. Aleppo was one of Qenesrin's districts.

They were under the command of Minas. They met in al-Hader. Minas and others, who were with him were killed, Meanwhile, al-Hader people told Khalid they were Arabs and that they were forced to do so. And they told him they were against fighting him. So, he left them. Khalid marched on to Qenesrin. The people there took fortified positions. He said: «Even if you were over clouds we would attack you, or may Allah let you down to us». They thought about it and remembered what happened to Homs people. So, they made a deal with him like the one made by Homs people.

Antioch conquest

626 A.D.

Antioch was the centre of capitals. It was a seaport of al-Sham. Its air is frash and its water is pure. Its fruits are many. Only a small distance separates it from the sea.

Abu Obaida marched to Antioch. A people from Qeresrin joined it. When he arrived in a place nearby Antioch, the enemy met him. He drove them away and forced them into the city. He encircled it. Then, the people made a deal with him on tribute and evacuation. Some of them left the city and others stayed on. He guaranteed them and imposed one dinar on each person. But they broke the accord and he conquered the city once again.

Marj al-Roum Battle (Roman Meadow Battle).

Abu Obaida moved out with Khalid Ibn al-Walid from Fahl to Homs. And he left with those who were added to them from al-Yarmouk. They reached Ze al-Kela'a. Hercules knew the news and sent Theodora al-Batrik. He met the people at the Marj of Damarcus and to the west. Abu O'baida started with Marj al-Roum and he gathered him. Meanwhile, winter attacked them as wounds were still fresh. When he met the people in Marj al-Roum, Shams, the Roman, duelled with him. Abu O'baida faced him, whereas Khalid faced Theodora al-Batrik.

Khalid knew that Theodora had already left to Damascus. He made his decision. Abu Obaida saw that Khalid should follow him. He followed him. They reached Yazid Ibn Abi Sufian and they fought. Khalid followed them while they were fighting. They were killed. Nobody escaped except those who ran away.

Moslems got many loots. Yazid divided them between his companions and the companions of Khalid. Then, Yazid left for Damascus and Khalid returned to Abi Obaida. Abu Obaida called Shams. The meadow was covered with their dead.

Qesaria conquest[1]

17 Hijra - 638 A.D.

Omar wrote to Mou'awya: «So and so; I appointed you in Qesaria, So, march on towards it and supplicate to Allah to help you be triumphant. Repeat saying there is no supporter but Allah, our God, our confidence, our hope and our Lord. Praised be His name and praised be He as our supporter».

Mou'awya marched with his army to Qesaria. He cordoned its people. He repelled their onslaughts and forced them to return to their forts. At last, they went out and fought fiercely. Their dead were 80,000 in that battle, and in all the battle 100,000. Mou'awya sent a message to Omar on the conquest.

Bissan conquest and Ajnadin Battle

Bissan is a city in Jordan Located in the valley of al-Sham. It is between Houran, Palestine and Baha'en al-Flous. It is a water spring with some salty taste. It is also hot. Its people are brownish with curly hair for the very hot temperature there. To it, the wine is attributed. But, Ajnadin is a sandy plain located to the south of Damascus between al-Ramla and Bait Jabrin from Palestine territory.

When Abu O'baida and Khalid left for Homs, Amre and Sharhabil went to Bissan and conquered it. They made accord with Jordan people. The Roman armies gathered in Gaza, Ajnadin and Bissan. Amre marched with Sharhabil to Artaboun. He appointed Aba al-A'war in Jordan. He reached Artaboun with Romans. Artaboun was a great Roman commander. He was very cunning. He already massed a big army in al-Ramla and Elia'a[2] as well. When Omar knew the news he said: «We faced the Artaboun of Romans

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(1) It is a country on the coast of al-Sham Sea. It is one district of Palestine. Between it and Tibrias three days travel distance. It was a major city in old times.

(2) Elia'a is the name of the Bait al-Maqdes. It is said Bait Allah.

with the Artaboun of Arabs. You will see how it will end.» He wanted to say that the Artaboun of Arabs was Amre Ibn al-Ass. Mou'awya busied Qesaria's people from Amre; while the latter sent A'lqama Ibn Hakim al-Ferasi and Masrouq Ibn Fulan al-A'lki to fight Elia'a[1]. They were busy with others from him. He also appointed Abu Ayoub al-Maleki, in al-Ramla against the Romans and he busied him from them. Omar kept on sending supplies to Amre to Ajnadin. He was eager to know Artoboun (Aretion). Messengers were not sufficient to make him discover him and know his secret and the secret of his army.

Amre Ibn al-Ass's trick

When Amre Ibn al-Ass found it difficult to know Artaboun by all means, he saw to enter to him and meet him as a messenger. So, the Artaboun of Arabs, as Caliph Omar Ibn al-Khattab described him, managed to enter to the Artaboun of Romans as a messenger. He told him what he wanted and listened to him. He also saw his forts and knew what he wanted to do!

Artaboun, then, thought within himself. I vow he is Amre, or another person whom Amre consults. So, the best thing to do is to kill him (as a spy). He summoned a guard and ordered him to kill the messenger. He told him to await him in some place and to kill him.

Amre felt there had been some trick in the way. He told Artaboun: «I heard from you and you heard from me. What you said is convincing to me, but I am just one person from ten whom Omar Ibn al-Khattab had sent us with this governor and to see his affairs. I am going back to bring them here. If they saw the statements you had given to me as I saw; they would explain them to commanders and the armies and if they didn't I would return them and I would remain at your disposal».

He said: «Yes!» Then, he summoned a man to bring Amre back. When he met him again he told him: «Go and bring your companions here». Amre went out and escaped death thanks to his cleverness and cunning. He saw not to return to such a deadly trick... Artaboun knew that he was fooled. He said: «The man cheated me». He is the most cunning man. The Caliph knew about this trick and said: «Amre defeated him. May Allah protect him». So, he knew his points of weakness and other things. They met in Ajnadin and

(1) Elia'a is the name of the Bait al-Maqdes. It is said Bait Allah.

fought fiercely as in al-Yarmouk. The dead were many. Artaboun was defeated to Elia'a. Amre stayed in Ajnadin. So, Moslems who were cordoning Bait al-Maqdes breathed relief, but they let Artaboun enter Elia'a.

Ziad Ibn Hunzela said:

We drove Artaboun away to al-Aqsa Mosque

We were like eagles who attacked their preys in the open air.

They ran away fearing our brave men;

But, they left behind them many dead.

Omar Ibn al-Khattab's march towards al-Sham

Amre Ibn al-Ass wrote to Omar asking for further supplies. He told him the war was very tough against a country that prepared everything to fight Moslems. Omar called people and then moved with them to al-Jabieh. Omar departed to al-Sham four times; the first on a horse, the second on a camel; the third he cut short because of the spread of the plague; the fourth on a donkey when he appointed a ruler on it. He wrote to the commanders of armies to meet him in a-Jabieh on a certain date and to appoint their successors on the regions they rule.

He met them in al-Jabien. The first to meet was Yazid, then Abu Obaida, then Khalid while they were on the back of their horses which were covered with silk garments. When he saw them in this case, he dismouted and stoned them saying: «Quickly you turned up-side-down your opinion. Me, you meet in this style. You are full. I swear by Allah if you did it as heads of two hundred I would replace you by others».

They said: O, Commander of Believers. They are here to make it easier for us we carry our heavy arms». He said: «Well!» He mounted till he got into al-Jabieh, whereas Amre and Sharhabil were in Ajnadin. They did not leave their positions.

Bait al-Maqdes conquest

«And Elia'a»

End of 15 Hijra-End of 637 A.D.

Abu O'baida sent seven armies to Bait al-Maqdes. Each army had its

commander with 5000 horsemen. And each commander had his banner. The total number of the army was 35000 horsemen. Following are the names of commanders;

(1) Khalid Ibn al-Walid

(2) Yazid Ibn Abi Sufian

(3) Sharhabil Ibn Husna

(4) Al-Merqal Ibn Hashem Ibn O'tba Ibn Abi Waqqas.

(5) Al-Mosayeb Ibn Najieh al-Fazari

6 Qais Ibn Habira al-Muradi

(7) Orwa Ibn Muhalhel Ibn Zaid al-Khael.

The horsemen of Sharhabil were from Yemen. Abu O'baida ordered al-Merqal to stay at al-Husn which was isolated from other positions in which his companions stayed.

The seven commanders marched in seven days; consequentely, each day one commander. All this aimed to terrify the enemy. Each day, there was a new army going there with its commander. The first one to reach with his banner was Khaid Ibn al-Walid. When he arrived and looked over them he and his companions cried Allahu-Akbar. And as the people fo Bait al-Maqdes heard the roar of their voices, they were upset and they felt afraid. Then, they went up to the walls of their country. But, when they looked at the small number of Moslems, they disregarded their might and thought that they were all the Moslems. So, Khalid and those who were with him beyond «Ariha Gate» stayed there. Next day, Yazid Ibn Abi Sufian came; on the third day, Sharhabil Ibn Husna arrived; on the fourth came al-Merqal; on the fifth came al-Musayeb Ibn Najaeh; on the sixth come Qais Ibn Hubaira and in the seventh day Muhalhal Ibn Zaid come and stayed beyond al-Ramla road.

Moslem soldiers stayed at Bait al-Maqdes Gate for three days. Nobody faced them, no messenger came to them and nobody talked with them. But, they fortified themselves and their calls by catapults, chains, strikers, swords and other weapens. Al-Musayeb Ibn Najieh said we never went to an area in al-Sham more beautiful and more equipped than Bait al-Maqdes. We never went to a place in which people did not feel afraid except the people of Bait al-Maqdes. We stayed facing them for three days; but

nobody talked with us. And their guards were heavily equipped. On the fourth day, a man from al-Badia (Semi-desert) told Sharhabil Ibn Husna: «O, Commander! It is as if those people were deaf, dump and blind. Let us march on. On the fifth day, after the down progress, Yazid Ibn Abi Sufian was the first Moslem commander to mount his horse and move to ask the people of Bait al-Maqdes. He came nearer with his sword in his hand and with an interpreter to tell him what they may say. He stood close to their wall so as to let them hear his speech while they are silent. He told the interpreter: Tell them that the commander of Arabs asks you: What is you reply to the call of Islam, right and loyalty; that is the word «There is no God but Allah and Mohammed is the Messenger of Allah».

So that Allah may forgive you for your past guilts and to save your blood. But if you rejected and if you did not respond to us so you have to make accord on behalf of your country as others, who are greater than you did. If you rejected these two cases, destruction shall be your treatment and hell shall be your fate. The interpreter came closer to them and asked them; who is the spokesman for you? A priest talked with him. He said I am talking on their behalf!

The interpreter said: This commander says so-and-so and he calls you to three cases: Either to become Moslems, or to pay tribute or to face their sword.

The priest told others what the interpreter reported to him. They said we don't intend to backtrack on the religion of pride and satisfaction. To kill us easier to us than doing this. The interpreter told Zaid what they had said. He returned and reported to commanders on the reply of the people. He said: «Why are you waiting? They said: «The commander Abu O'baida did not order us to fight those people, but to stay opposite to them. But, let us write to the commander of the army. If he ordered us to march, we would do that. Yazid Ibn Abi Sufian wrote to Abu O'baida informing him on the people's reply. Abu O'baida ordered the army to march on. He was due to arrive there following the letter, he told them. When Moslems read the letter of Abu O'baida, they felt happy and a waited the sunrise. Each commander wished if conquest were by them so as he enjoyed performing prayers there and seeing the archeologies of prophets. When down broke out, people arrived to pray. Yazid said: «O, people! Go into the holy land which Allah, Be He exalted, promised you to enter not to return»... (Verse from the holy Quran).

It is that commanders recited this verse from the holy Quran «O,

people ! Go into the holy land which Allah, Be He exalted, promised you to enter not to return.» They recited this verse as if they were at one appointment. When they completed their prayers armies were called up to be on alert.

O, horses of Allah! You have to be on alert! The first who emerged for fighting were men from Hemïar and Yemen. Moslems showed up for fighting as brave as lions. The people of Bait al-Maqdes looked at them as they were glad for fighting them. They shot Moslems by bows and arrows. They were as many as locusts, but Moslems warded them off by their shields. Battle lasted all the day. The fighting was fierce. They did not feel afraid as terrified, neither they let them feel able to control the state of war. When sun set, people returned and Moslems prayed. They discussed their affairs and got supper. When they finished, they lit fire and brought much wood as fuel... Some people kept on prayers and others kept on reciting Quran. Others supplicated to Allah, whereas some of them took rest and slept as they were very tired.

Next day, Moslems moved to the battlefield. They mentioned Allah many times, praised Him and repeated their supplications that may Allah grant the Prophet all blessings and peace. So, the spear shooters went first. They started to shoot and call Allahu-Akbar. Moslems kept on fighting for several days. On the 11th day, Abu Obaida's banner led them. The banner was carried by Abu Obaida's aide Salem. Moslems were behind the banner; the Moslem horsemen were behind the banners also. All of them rallied around Abu O'baida. Tribes responded to them. They planted terror within the hearts of the people of Bait al-Maqdes. Then al-Batrik (the patriarch) came[1] to see the coming commander. He went up the wall against Abu O'baida.

A man who was accompanying the patriarch cried: «O, Moslems! Halt fighting... Let us talk with you and ask you! So, people stopped fighting. A

(1) The name of this Patriarch is Safronius. He was born in Damascus and remained a monk for a long time in Bait al-Maqdes. Then he departed to Alexandria. Persians expelled him from there. At last, he settled in Palestine. In 634 A.D., he was appointed the Patriarch of Bait al-Maqdes. In 637 A.D., he made accord with Moslems. He did not live for long after that. He was writer and a poet. He had written several books on Saints and martyrs as well as on Egypt's plans.

man from the Romans cried in Arabic: You know the characteristic of the man who conquers our country and all the land of ours... If he was your commander we are not going to fight you, but we serrender to you... And if he was not the man we would never surrender to you.

When Moslems heard this, a group of men went to Abu O'baida and talked to him about what they heard. Then, Abu Obaida went out to them. The patriarch looked at him. He said: «This is not the man. So, fight for your country, your religion and in defence of your harem and in defence of members of your families. They gathered and fought as they did before. Then, the patriarch returned without talking with Abu O'baida. Moslems also fought fiercely. They went to Bait al-Maqdes in winter. Romans thought that Moslems were unable to fight them in that time. The Yemeni Arabs were active in shooting the Romans by spears and arrows and they hit many of them who fall from above the wall like sheep. When they saw what had happened to them by spears and arrows, they protected themselves and placed skins nd covers on the wall.

Abu O'baida continued his campaign for four months. And fighting continued unabated. Moslems were patient at cold, snow and rain. And when the people of Bait al-Maqdes saw that the blockade was tight, they went to the patriarch and explained to him their situation and that their monarch was busy with his own business. He did not send them any support. They asked him to address the Arabs to talk with them in orde to see what do they want.

He went up the wall with them and he looked over the site in which Abu Obaida stayed. He called a man in fluent Arabic: O, Arab people! The chief of Christianity and its legislator is here to address you. Let your commander come nearer. They told Abu Obaida on the Patriarch request. He said: «I swear by Allah I'll reply him as he called me. Then, Abu Obaida and a group of commanders and companions as well as a interpreter went to the place. The interpreter told them: «What do you want from us in this holy city. And he who came here Allah would be angry with him and destroy him. The interpreter told him so... He told him tell them «Yes» it is a holy city and from it Allah helped our Prophet make his nocturnal journey to heavens and He came closer to His God... It is the the metal of prophets and their tombs are in it. Our right to it is much more stronger than yours. We still want it, or may Allah help us have it like we had others.

The patriarch said: What do you want from us? Abu Obaida said: One of three things: The first to say: «There is no God but Allah the only One Who hath no partner and Mohammed is His bondman and His Messenger... If you responded to this word, you might have the same rights and duties we have. The patriarch said: «It was a great word and we say it, but your Prophet Mohammed, we don't say he is not messenger, etc... Then he said: «This is a point that we do not reply to . What is the second point?

Abu Obaida said: «You either make a deal with us for your country or you should pay tribute to us willy or nilly as others paid it, (al-Sham people).

The patriarch said: «This point is greater for us in comparison with the first one. We have never accepted what brings humiliation and surrender to us...

Abu Obaida said: «We still have to fight you till Allah helps us emerge victorious.

A dialogue took place between the two men. Then, the patriarch said: «We find out in our books and from what we read and knew that this city is to be conquered by a companion of Mohammed called Omar, known as al-Farouk and he is a tough man who does not fear anybody but Allah. And we do not see such a quality with you.

When Abu O'baida heard this, he smiled and said: «We have conquered the city, I swear by Allah. Then, he told him: «f you see the man will you know him? He said: «Yes! How could I not? And I know his quality and the number of his years and days! Abu O'baida said: It is he, I swear by Allah. He is our caliph and the companion of our Prophet. The patriarch said: If it is so as you mentioned. You knew that we have told you the truth... So, save blood and send a message to your companion to come here. And if we saw him, made acquaintance with him and knew his quality and and traits, we let him conquer the city and we gave the tribute.

Abu Obaida said: I'll send to him a message to come to us. Do you want fighting or you like us to stop it? The patriarch said: O, Arab people!!! Won't you quit your «injustice»!! We have told you we believe you. We also told you the truth requesting blood sparing, but you insist on fighting.

Abu O'baida said: Yes, because this is better for us than life. We seek by it Allah's mercy... Abu O'baida, then ordered that fighting be stopped.

The Patriarch left. Abu O'baida wrote to Omar a letter. He said in this letter:

«In the Name of Allah the most Gracious, Most Merciful; to Abdullah (Bondsman of Allah), the Commander of Believers Omar Ibn al-Khattab, from his labourer Abu O'baida Amer Ibn al-Jarrah... So-and-so,may peace be upon you... I praise Allah who is the only God and I beseech all mercy for his Prophet Mohammed, to whom may Allah's Blessings and peace be granted.».

«O, Commander of Believers! You may know that we have fought the people of Elia'a city.We have fought them for four months. We have fought them every day and they fought us every day. Moslems have faced a great difficulty because of snow, cold and rain; but they are patient and they beseech Allah, the almighty, their God to help them prevail. Up to date during which I wrote to you this letter, we have fought them fiercely. But today, their patriarch looked over us. He is a great person to his people. He said: «They found out in their Books that their country would not be conquered except by a companion of our Prophet called« Omar» and that he knew his qualities. He is in their books. He requested us to spare blood. So, come to us by yourself and help us to spare blood. So, come to us by youself and help us, may Allah help us conquer this city at your hands».

Then, he folded the letter and sealed it. He handed it to Moysara Ibn Masrouq al-A'bsi to deliver it to Omar. When Omar received the letter, he consulted his companions. Othman Ibn Affan told him to reject the invitation and to continue fighting.

Meanwhile, Ali Ibn Abi Taleb adviced him to go. So, he accepted Ali's advice. He ordered people to get readly for marching with him. Omar went to the Mosque and performed prayers. Then, he went to the tombs of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and Abu Bakr al-Seddiq, for whom may Allah's good pleasure is prayed, and greeted them. He appointed Ali Ibn Abi Taleb as successor on M%dina. The people saw him off. He got out riding on a red camel on which he carried two loads one for dates and the other for flour. And he held by his two hands a water jar. Behind him there was a pan of food. He had with him a group of companions. He moved towards Bait al-Maqdes. Everytime he stayed at a home he did not leave it till he performed morning prayers. When he

completed his prayers, he went to Moslems and said: «Praise be to Allah who honoured us by Islam and by faith. And he honoured us by His Prophet, to whom may Allah's blessings and peace be granted, and guided us to the right path and united us after «disunity on the word of piety; and joined our hearts and helped us get victorious on over enemy; and gave us all backing in His world and made us brother having affection to each other. Thus, praise Allah O, creatures of Allah for this good and welfare. May Allah increase good for those who praise and thank Him.»

Omar's coming to al-Sham

When Abu Obaida knew that Omar was coming. He marched with a group of immigrants and al-Ansar till he saw Omar. Omar looked at Abu O'baida while dressing his weapon. He put on his bow as he was on his horse. He was also dressed in 'aba (gown). When Abu Obaida looked at Omar, for whom may Allah's good pleasure is prayed, he dismounted and Omar dismounted too. Abu Obaida extended his hand and shook hands with Omar, they all hugged. And Moslems came and met each other and saluted Omar. Then, they mounted their horses and camels. They marched in front of people talking. They continued to do so till they arrived in Bait al-Maqdes. When they were there, Omar performed dawn prayers as Imam in front of Moslems.

Omar's speech to army

Then, Omar gave a speech. He said: «Praise be to Allah, the Great, mighty and efficient for whatever He wants. Allah, Be he exalte, hath honoured us with Islam and guided us by Mohammed, to whom may Allah's best Blessings and peace be granted, and removed from us disbelief and united us after division, and joined our hearts after hatred. Thus, praise Him for this favour. You would be increased. Allah, Be he exalted sayth: «If you thanked I'll increase for you; and if you disbelieved mine torture shall be severe!», Then, he recited: «And whom Allah guides for the right path; will be guided and who goes astray there will be nobody to guide».

So and so: I recommend you to be pious and faithful in Allah, to whom belong might and majesty, who remains eternal and everything is exterminated but Him. With Him people remain good without Him they get exterminated. O, people! Give alms. Your money are good by your hearts and intentions. You don't want any reward for them, nor you want thanks

for them. Understand what you preach for; the good is whose religion is performed and the happy is who got benefitted from others telling lessons. But, The worst thing is the invention, you have to honour Sunna, the Sunna of your Prophet, to whom may Allah's Blessings and peace be granted. So, you have to abide by it.

To «economize» in Sunna is better than invention of new things or making independent opinions. Stick to Holy Quran. In it you find remedy and reward. O, people! The Messenger of Allah, to whom may Allah's Blessings and peace be granted, hath already done to you, the same as I do now. He said keep with my companions, then their followers, then the followers of their followers. Then lies shall emerge!...

Those who wanted the goodness of paradise let them keep with the team. And beseech Allah's protection from Satan. Do not be alone with woman. This is one of Satan's evils. And he who felt happy for his good act and bad for his bad act, he is actually a believer... Take care of prayers, prayers...»

Omar's modesty and austerity

When Omar intended to get on his camel as it has a small cloth of wool in which there were 14 patches, some of skin... Moslems said: «It is better to get on a horse in stead of your camel and it is better to put on white clothes. He did.

Al-Zubair said: «I think they were from Egypt's clothes worthy of 15 derhams». He also put a scarf of flax on his shoulders that is not new; but not torn, which Abu O'baida give it to him. And he offered him a black horse got from the Romans. When Omar mounted the horse, it began to be agitated. When Omar looked at the horse and its acts, he soon dismounted saying: Rid me of this, may Allah rid you of your guilts on the Day of Judgement. Your commander was about to get finished for the haughtiness and admiration that entered my heart. I already heard the Messenger of Allah, to whom may Allah's blessings and peace be granted, saying: «He who hath a small portion of haugthiness shall not enter paradise».

And your black horse and white gown were about to destroy me..». Then, he took off the gown and put on his old clothes and headed for al-A'qaba to leave it to Bait al-Maqdes. A group of Moslems putting on silk clothes, which they took from al-Yarmouk, met him. He ordered his

companions to throw them with soil on their face and to tear their clothes. He continued to do so till he arrived at Bait al-Maqdes. When he saw it he said: «Allahu-Akbar! May Allah help us conquer it easily! May Allah help us prevail and get victorious». Then, he marched. thribes and not obles welcomed him. He arrived in the site where Abu O'baida was. A tent was installed for him. He stayed in it on the ground. then he prayed.

Omar's departure to meet the Patriarch

Moslems made a great uproar heard by the people of Bait Al-Maqdes. The Patriarch asked them to see what is the matter. They told him it was the Commander fo Believers who had come.

Next day Omar performed the dawn prayers. He told Abu O'baida to tell the people he had come. Abu O'baida went out and cried: «O, people of the city! Our companion, Commander of the Believers have come. What are doing now? What do you say.

The Patriarch went out from the church with a great ceremony. He went up the wall and looked over Abu O'baida. Abu O'baida said to him: This is the Commander of Believers Omar. He has not equal among the commanders. He has just come». When Omar stood to go and meet the Patriarch, his companions told him: «O, Commander of Believers! Do you want to go out alon without a weapon; except this small cloth. We are afraid they would cheat you or make a trick against you.. So, they could kill you..

Omar said: «Say there will befall us nothing except what hath Allah destined for us. He is our lord. And upon Allah believers rely.»

Then, he ordered them to bring him his camel. He mounted it; on its back there was a small cloth, and on his head there was a piece of gown by which he folded it. Nobody was with him except Abu O'baida. He walked with him till they reached the wall. He stood near him. When the Patriarch looked at him he knew him. He told the people of Bait al-Maqdes: «Make a deal with him on the basis of «Protection»» or (al-Zemma), «the guarantee of safety». He is, I swear by Allah, the companion of Mohammed Ibn Abdullah. They opened the gate and went out to Omar requesting him for protection, safety and accord. When Omar saw thim in that state he prostrated to Allah on the back of his camel. Then, he dismounted and told them return to your country you got the protection and safety as well as

the accord if you wanted and if you acknowledged the tribute. People returned to their country and they did not close gates. Omar returned to the camp and spent a night there.

Omar enter's Bait al-Maqdes

Next day, Omar entered Bait al-Maqdes fearless and without any precaution. His entry was on Monday and he stayed there till Friday and he gave a sermon in the eastern part of the city which is the site of his Mosque. He performed Friday prayers.

Moslems did not touch any of their things or funds. Omar stayed at Bait al-Maqdes for ten days. Later, he departed after he wrote to its people a pledge ad imposed tribute on them as they wanted. He marched with his companions to al Jabieh. He stayed there and set up devans and got one fifth of the spoils that Allah bestowed upon Moslems.

Then, he divided al-Sham into two parts. He appointed Abu O'baida from Houran to Aleppo and ordered him to leave for Aleppo to fight its people till he conquers it. And he gave Palestine, al-Quds land and the coast to Yazid Ibn Abi Sufian. And he made Abu O'baida a governor on him[1].

The pledge to the people of Bait al-Maqdes

Following is the pledge given to the people of Bait al-Maqdes which Omar Ibn al-Khattab wrote:

«In the Name of Allah the Most Gracious, Most Merciful; this is the pledge of safety Abdullah (servant of God) Omar Ibn al-Khattab, the Commander of Believers gave to the people of Elia'a. He gave them a pledge of safety for themselves, for their funds, churches, crosses and all their people. It is a pledge that their churches will not be inhabited, destroyed or stolen... And that their cross shall not be harmed nor their money... And that they would not be forced to change their religion and nobody shall be harmed or anybody of the Jews shall inhabit with them in Elia'a. So, the people of Elia'a should pay tribute as the people of al-Madain pay; and they must drive the Romans[2] and the thieves out of it. those who go out of it are safe with their money till they reach their destination place. And those who

(1) Al-Sham Conquests (Al-Waqidi).

(2) The Romans who were at Bait al Maqdis when Moslems conquered it numbered 12000 while the native population were 50000.

stayed are safe on the condition that they shall pay tribute like Elia'a people. And those who wanted to leave from Elia'a people with their money with the Romans and to keep their churches and crosses, they shall be safe with their churches and crosses till they reach their places of safety as they deem. And those who were in it before the killing of so and so, and wanted to stay they should pay tribute like Elia'a people. And those who wanted to leave with Romans could do that. And who wanted to return to their family could do that. Nothing would be taken from them till they got their harvest. On the basis of the mentioned above, this letter is the pledge of Allah, the guarantee of His Messenger, the guarentee of the Caliphs and the guarantee of believers if they gave tribute».

This was witnessed by Khalid Ibn al-Walid, Amre Ibn al-Ass, Abdul Rahman Ibn A'ouf and Mou'awya Ibn Abi Sufian. It was written and prepared in 15-Hijra.

Following is the text of the Ludd letter[1]:

«In the name of Allah the Most Gracious, Most Merciful; this is what (Abdullah) Omar Ibn al-Khattab the Commander of Believers gave the people of Ludd and those who entered with them; of Palestine people, all safety for them, their money, churches, and crosses as well as all their community; that their churches shall not be inhabited, nor destroyed or harmed nor its community nor their crosses nor money be harmed. They would not be harmed nor those who entered Palestine, but they should pay tribute as the people of al-Madain did in al-Sham. And if they went out they had to carry out the same condition».

Al-Maqrizi said that Omar Ibn al-Khattab wrote to Christians when he conquered Bait al-Maqdes a pledge of safety for them, their children, women, money and churches so that they would not be demolished or inhabited. And, he said in the yard of the church and when the time of prayer came he went out to perform it outside the church.

Then, he sat and told the patriarch: «If I prayed inside the church, Moslems might take it as example and might say «here is the place where Omar Ibn al-Khattab prayed. He also wrote a letter providing that

(1) Ludd is a village near Bait al-Maqdes. It is a locality in Palestine.

Moslems should not pray there on the doorstep except one by one, separately, not to meet collectively, or make Azan (call for prayers). The patriarch adviced him to build a Mosque on the site of the Rock. On it, there was too much soil. Omar, for whom may Allah's good pleasure is prayed, held some soil in his gown. Moslems followed his suit and lifted all the soil. So, al-Aqsa Mosque was built before the Rock.

Then, Omar for whom may Allah's good pleasure is prayed, went to Bethlehem and prayed at a church in which Jesus Christ was born and he wrote a pledge that no Moslem shall pray there except separatedly; not to meet as a team for prayers; or Azan (calling for prayers). The pledge that Omar taken for al-Sham was very moderate. There was neither harshness nor oppression. There was neither injustice nor fanatcism. He gave them the pledge of safety for themselves; their funds and churches. And he prevented the demolition of churches for taking them as lodging. And he gave the people the freedom of stay and the freedom of immigration. But, al-Maqdes was esteemed by Moslems not because it was the cradle of Judaism and Christianity but because it was the first kebla of Moslems and because the Messenger of Allah, to whom may Allah's Blessings and peace be granted, had made his nocturnal journey to al-Aqsa Mosque and from it to ascention to heavens.

Omar's stay did not last for long in al-Quds. He returned to Medina after making accord. Artaboun the commander of the Roman armies. Readers may notice that the Roman resistance to Arabs was weak. The Arabs of al-Sham were with conquerors for they found Romans oppressive on the one hand and for they found Moslems just in their treatment on the other. For this they did not resist the Arab conquest, but they faced it with carelessness. They were almost nuetral. Therefore, populaton themselves felt weak because of their involvement in pleasure; and they were only interested in amusement and entertainment.

Of course, those who used to lead such a life couldn't fight Moslem armies which fought courageously and which did not fear death; but they faced it with open arms. Furthermore, there was another reason which is the inability of the Roman empire and its weakness. It already lost the required might for driving back the Arab invasion. As for Hercules, he ran away to Constantinople.

Aleppo City conquest

16 Hijra - 638 A.D

Aleppo's old name is Khalepon, then it became Beria. It is a great big city. It had good products and good air. It had good soil and good water. It was the territory of Qenserin soldiers. When Abu Obaida completed his mission is Qenserin he marched to Aleppo. He was informed that the people of Qenesrin violated the agreement and broke it. He sent a unit of soldiers and marched till he reached Aleppo's suburbs. There, close to it, he gathered Arabs and made agreement with them on tribute. Then, they became Moslems. He came to Aleppo with Ayyad Ibn Ghanam al-Fahri in the lead and its people fortified themselves. Moslems cordoned them, but soon they requested accord and safety for themselves, their children, city churches and fortresses. It was said Abu O'baida did not find any body in Aleppo because its people had moved to Antioch and sent a message for accord. When they returned on the basis of conceding it as al-Waqidi said, in «Al-Sham Conquests», they said to Abu Obaida: «We give half of what Qenesrin's people have given». Abu O'baida said: «I occepted from you what you offered etc. But, its fortress was encircled by Moslems for four months and it was said five months. Its patriarch killed a group of Moslems. Omar wrote to Abu Obaida asking him on the reason of delaying the news of the conquest. Abu Obaida wrote to him the following letter:

«In the Name of Allah the Most Gracious, the Most Merciful, To Abdullah (Omar Ibn al-Khattab the Commander of Believers) from his labourer in al-Sham Abu O'baida. May peace be upon you, I praise Allah, Be He exalted, who helped us conquer Qenserin and we raided capitals. Allah hath also helped us conquer Aleppo by accord; but its citadel was immune. It has many people alongside its patriarch. He repelled us many times and killed men from us upon whom Allah bestowed martyrdom and Allah, Be He exalted, was with us... We tried tricks but we didn't succeed. I wanted to depart him to the country located between Aleppo and Antioch. I am awaiting your reply, may peace be upon you and upon all Moslems».

The letter was sent with Abdullah Ibn Qart and Ja'ada Ibn Jubair. They arrived in Medina and entered the Mosque while he was inside. They delivered him the letter. When he read it and felt happy for the good news he read it before Moslems. Then, he wrote a reply letter to Abu O'baida Following is the text:

«So and so I have received your letter with your messengers. I was happy for what I heard about the conquest and the victory over your enemies and over those who killed martyrs. But, as for your departure to the country between Aleppo and Antioch, and leaving the citadel and the people inside it, this is incorrect. How do you leave a man you already came nearer to him and contralled his city? How do you leave for a country between Aleppo and Antioch and this will be informed to all localities that you were unable to defeat him and you couldn't reach him. So, your reputation would be weak and his would be stronger. Then, people would dare defy you. And the Romans would dare defy you, their commons and their elite. And spies would return and write to their kings on you. Beware not to leave fighting him till Allah help you kill him or surrender to you; Allah willing; or till Allah rules, and He is the best ruler.

He sent horsemen to the plains, mountains, narrow and wide places and to valleys. And he carried out raids on the borders of raids; and those who made conciliation with you do it with them. And those who accepted peace with you accept it. Allah is our supporter and the supporter of Moslems. I would send it with a group from Hadramot and others as well as Sheikhs from Yemen, who sacrificed themselves for Allah, Be He exalted, and desired to fight for the sake of Allah. They are Arabs and loyals from horsemen and other men. The supply shall reach you systematically Allah willing. May peace be upon you.»

He sealed the letter and delivered it to Abdullah Ibn Qart and Ja'ada. Later, supply reached Abu O'baida.

There was with them a loyal from Bani Tarif from the monarchs of Kinda, called Dames. He was black, tall and courageous. He was well known in the country of Kinda. When he saw the fortress and its strong fortifications, he thought for long and then found a way to climb with Moslem men. Then, he opened two gates of the fortress after he killed two guards while they were sleeping. When Moslems entered, they fought fiercely and Khalid Ibn al-Walid alongside his army entered, and Derar and others also entered.

When the Romans saw this and knew well that they had no ability to continue resistance, they laid down their arms and called for peace!» They stopped fighting. Moslems, then, stopped fighting. As they were so, Abu Obaida and Moslem soldiers came. They told him that the Romans had asked for safety and that Moslems halted fighting till you come and see what

to do later. He offered them to become Moslem. A group of people embraced Islam. He returned their money to them and kept peasants and released them after getting their pledge not to be anyting except like the people of conciliation and tribute. So, he got them out of the fray.

Moslems seized many gold and utensils. One fifth was allocated for Bait al-Mal (treasury) and the rest was distributed on to Moslems. So, people began to talk about Dames and his cunning tricks. They treated his wounds till he recovered. Abu Obaida gave him two spears... It is said the conquest of Aleppo was before the conquest of Antioch.

The conquest of E'zaz.

E'zaz was a town including citadel, which is located to the north of Aleppo. It had fresh air. It is said it had no scorpions or insects.

After conquering Aleppo's citadel, Abu O'baida sent an army to E'zaz and he appointed Malek al-Ashtar al-Nakhe' in it. Moslems opened its fortress without effort by the help of Aleppo's patriarch who embraced Islam and became a good Moslem. Al-Waqidi said in al-Sham conquests that his name was Yuqna. Abu O'baida wrote to Omar on the conquest of Aleppo Citadel and E'zaz fortress. In al-Sham conquests, it was mentioned that the people of E'zaz became Moslems after their priest embraced Islam.

The conquest of al-Mo'arrat and others

Abu O'baida passed through Ma'arrat al-Nu'man[1]. Its people went out welcoming him. Then, he went to Phamia[2] the fortress of al-Madiq (Strait). Its people did the same al-Ma'arrat al-Nu'man did before them. Al-Balarzi said: «Abu O'baida marched in 17 Hijra after conquering Shezar[3] to Phamia and its people made accord with him on tribute and taxes. As for Hama and Shezar peoples, they surrendered.

Yazid marched to Sidon[4], Beirut, Jbeil[5] and A'rqa[6] and conquered it

(1) It is a big famous city between Aleppo and Hama.

(2) It is a city in Homs.

(3) It is a fort in al sham near al - Ma'arrat.

(4) It is city on the coast of al sham sea.

(5) A town in east Beirut.

(6) A town in east Tripoli.

easily. Then, he sent Yazid Dahia Ibn Khalifa to Palmyra[1] in a battalion to prepare it. And he sent Aba al-Zahr al-Qusheiri to al-Buthina[2] and Houran[3] and he made accord with its people.

Abu O'baida sent Maysara Ibn Masrouq al-A'bsi to a road in Geras[4]. He met a group of Romans alongside Arabians from Ghassans and Tanoukhs who wanted to follow Hercules. He entrapped them and killed many. Abu O'baida also knew that a group of Romans was between Ma'arrat Mesrin and Aleppo, he met them and killed several patriarchs. He dispersed that army and conquered Mo'arrat Mesrin on the same terms of Aleppo conquest.

The year of al-Ramada

18 Hijra - 639 A.D.

In the year 18 Hijra, famine hit people and drought prevailed. Everything was bad. Hunger went very hard and beasts came nearer to social gatherings. Men began to slaughter sheep, but he found them sick. So, people did not eat sheep for they were sick. That year was called the year of al-Ramada because the winds bare soil with them as aches (Ramada). Omar vowed not to taste fat or milk or meat till people survive. A skin of fat and a bottle of milk came to souq. A boy purchased them to Omar for 40 derhams, then he came to Omar. He said: O, Commander of Believers! May Allah bless you and reward you the best for your good acts, I pruchase milk and fat for 40 derhams. Omar said if you found them more than your needs, you might offer them as alms. I hate to waste good. And he said: «How could I care for the people if I didn't feel what they had felt.» Omar wrote to the commanders of areas asking them to send relief aid to Medina and its surroundings. The first aid came to him was 4000 camels[5] with their food-loads from Abu O'baida. He entrusted men to distribute the relief aid around Medina. Then, aid

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(1) A city in al sham Badia(semi - desert).

(2) A town in al Sham.

(3) A big district in al Sham.

(4) A city near Antioch.

(5) In the book of Caliphate by Mr. Moer (They were with loads of wheat from al-Sham).

came from Iraq too. Amre Ibn al-Ass set the sea of Qalzam aright and sent food aid through it from Egypt, prices became lower, but the famine continued for nine months.

Al-Istisqa'a (Prayers for rain)

Nine months after the drought, Omar went out with al-Abass walking. He talked to people in brief. He performed prayers and said: «O, Allah! Our supporters (al-Ansar) felt unable to help us, and our surrounding did the same. And ourselves, we felt by our selves unable to offer help. There is no support but yours. O, Allah! May you send rain to us to help people survive and country as well.» He took the hand of al-Abbas Ibn Abdul Muttaleb, the uncle of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and felt tears dropping from his eyes on his beard. He said: «O, Allah! We beseech rapprochement with you through the uncle of your Prophet, to whom may Allah's Blessings and peace be granted, and the rest of his fathers and the oldest men. You say and yours is right. (As for the wall it is for two boys, orphans, in Medina). I kept it for their parent's good acts. O, Allah! May thee bless thy Prophet, to whom may Allah's Blessin's and peace be granted, through his uncle.

They indicated to you through him interceding and be seching forgiveness. Later, he went to people and said: «Beseech your Allah's forgiveness, He is the One to forgive you.»

Al-Abass's eyes dropped tears while his beard was spread on his chest. He said: «O, Allah! You are the sponsor. So, may Thee respond to the creatures going astray and may Thee not let the broken in a lost place. The young cried and the old got weak and complaints raised as you know the secret and what is hidden. O, Allah! May Thee enrich them with Thy richess before they got hopeless and then they would be destroyed. Only disbelievers might get hopeless.»

A small cloud developed. People said: «You see! You see!» Then the cloud got lorger and moved by wind. Then it halted and rained. «O, I swear by Allah! You have not to go till you embrace the wall. Later, people came to al-Abass to be blessed by him and to say: «Congratulations for you! O, the one who prayed for rain and who supplied the two shrines with rain. Al-Fadl Ibn al-Abass Ibn O'tba Ibn Abi Lahb recited poetry praising him. And Hassan Ibn Thabet did the same.

A'mwas plague

18 Hijra - 639 A.D.

A'mwas was an area in Palestine close to Bait al-Maqdes. Al-Muhallabi said: «A'mwas was a good town which was six miles away from al-Ramleh on the Road to Bait al-Maqdes. The plague started from it in the days of Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed. Then, it spread in al-Sham. Many people died. Several companions of the Messenger of Allah, for whom may Allah's good pleasure is prayed, also died of plague in 18 Hijra. Abu O'baida Ibn Al-Jarrah also died at 58, as he was the commander of al-Sham. When Omar Ibn al-Khattab, for whom may Allah's good pleasure, is prayed, heard the news of Abu O'baida's death, he appointed Yazid Ibn Abi Sufian, Mu'az Ibn Jabal, al-Harith Ibn Hisham, Suahil Ibn Omar, al-Fadl Ibn al-Bass and Sharhabil Ibn al-Husna. It was said 25000 Moslems died and in this year. Al-Ramada'a year was in Medina in this year (Yaqout).

When plague spread and Omar knew its news, he wrote to Abu O'baida to help him get out of it: «May peace be upon you. So and so, I offer you help if you looked into my letter you have to go to(...)!».

Abu O'baida knew that he wanted to get him out of the plague out of sympathy with him and for protecting him.

He said: «May Allah forgive the Commander of Believers. Then he wrote to him:

«O, Commander of Believers! I have known your need for me. I am among soldiers of Moslems whom I don't want to change. I don't want to replace them. I don't want to depart them till Allah's willing is executed for them and for me. I request you to forgive me for not listening to you in this matter. O, Commander of Believers! So, let me with my soldiers.» When Omar wrote the letter, he cried. People said: «Did Abu O'baida die. O, Commander of Believers! He said as if he said so. Then he wrote: «May peace be upon you. So and so, you have brought people in a deep land, then, raise them to a high land with fresh air». When his letter reached him he called Abu Mousa telling him: «O, Abu Mousa! The letter of the Commander of Believers, reached me as you see. So, go out and stay at

your house. Abu Mousa returned and so his wife was hit by plague. He returned to him and told him. And, then, he mounted his camel and left. When he placed his foot in Garza he felt pain began to affect his body and as pain increased so much he stood and addressed the people: «O, people! This pain is but a mercy for you and a supplication of your Prophet Mohammed, to whom may Allah's Blessings and peace be granted; and the death of goodmen is an example, before you. Abu O'baida beseeches Allah that may He gives him his due. Then, he was hit by plague and died. He already appointed Mu'az Ibn Jabal as his successor. He, Ibn Jabal, stood and addressed the people: «O, people! This pain is the mercy for you and a supplication of your Prophet Mohammed, to whom may Allah's Blessings and peace be granted; and the death of goodmen is an example, before you. Mu'az beseeches Allah that may He gives him his due.»

He transmitted the plague to his son Abdul Rahman Ibn Mu'az who died. .. Then he wished it for himself and he died. As he was dying he appointed Amre Ibn al-Ass who stood and addressed people: «O, people, this pain if befell it would ablaze like fire. So, fortify yourselves from it in mountains». Then, he went out and people went out too and dispersed[1] and Allah lift it from them.»

This is mentioned in al-Tabari. And in Assad Al-Ghaba it was mentioned: «When Abu O'baida died he appointed Mu'az Ibn Jabal as his successor; then when Mu'az died he appointed Yazid and the latter died too. Yazid also died and he appointed his brother Mou'awya. The plague lasted one month.

The demise of Abu Obaida Ibn al-Jarrah

180 Hijra — 639 A.D.

One of Islam's heroes and al-Sham conqueror

A'mwas plague was a catastrophe to Moslems. It was expected that the many dead that fell in the battles and who were left on the battle fields had caused the disease. As for Moslems, they buried their dead and they were ordering that their dead be buried according to the recommendations of

(1) Mr. Moer said they dispersed in Houran.

their religion. As for the conquered armies, they were not able to bury their dead. For this they remained on the battle fields. The Roman corpses and the Persian corpses in Iraq remained without burial. This is the cause of the spread of the plague in Iraq and in al-Sham.

A group of great commanders and companions died of A'mwas plague, including, Abu O'baida Ibn al-Jarrah, may Allah hath mercy on him; Moslems lost a good and pious man. He was modest and lovable by the Caliph and by all commanders and conquerors.

He also was one of the greatest conquerors who had a great effect on the history of the Islamic conquest. It is necessary to mention his biography.

He is Amer Ibn Abdullah Ibn al-Jarrah Ibn Helal Ibn Ahyab Ibn Dabba Ibn al-Harith Ibn Fahr Ibn Malek Ibn al-Nedr Ibn Kerana Ibn Khazima Abu O'baida. He was known for his title and his relation to his grandfather. It was said he was named according to that: Abu O'baida Ibn al-Jarrah. He embraced Islam alongside Othman Ibn Mazo'un, Obaida Ibn al-Joun Ibn al Muttaleb, Abdul Rahman Ibn A'ouf and Abu Salama Ibn Abdul-Assad in the same hour before the enterance by the Messenger of Allah, to whom may Allah's Blessings and peace be granted, to al-Arqam's house. He was one of the ten pioneers who were forerunners in embracing Islam, and he was one of those who were promised with paradise.

He took part in Badr, Ohud and al-Mashahed with the Messenger of Allah, to whom may Allah's Blessings and peace be granted. He was the one who removed the two rings from the face of the Messenger of Allah. The Prophet, to whom may Allah's Blessings and peace be granted, described him as saying: «For each nation there is a true man, and the true man of this nation is Abu O'baida Ibn al-Jarrah.»

When the people of Yemen (Najran) went to meet the Messenger of Allah, to whom may Allah's Blessings and peace be granted, they told him send with us a man to teach us (Sunna) and Islam. He held Abu O'baida's arm saying: «This is the true man of the nation.»

Abu Bakr al-Seddeq, for whom may Allah's good pleasure is prayed, told him on al-Saqifa Day: «I accepted for you one of these two men Omar Ibn al-Khattab and Abu O'baida Ibn al-Jarrah.»

He was one of the commanders who were sent to al-Sham and one who

conquered Domascus. When Omar became Caliph, Sacked Khalid Ibn al-Walid and appointed him instead. Khalid said: «The Caliph had appointed the true man of this nation. Abu O'baida said: «I heard the Messenger of Allah saying: «Khalid Ibn al-Walid is the brandishad sword of Allah.»

He also told Omar when the latter wanted to return to Medina after companions advised him to do so because of the spread of plague: «Will you run away from Allah's judgment?» Omar replied: «Only if another one said it, O, Abu O'baida. Yes from the judgment of Allah to the judgment of Allah.»

This stresses the high esteam Omar had for Abu O'baida. When Abu O'baida was at Badr on the day of the battle, his father came to fight him. Abu O'baida tried to avoid him, but when his father insisted on challinging him, he (Abu Obaida) killed him (his father).

When he immigrated to Medina, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, made him brother to Abu Talha al-Ansari. He was 58-year old when he died. He had no children. He was skinny with light beard.

Most important among Abu O'baida's works, there were al-Sham conquests. He was the commender of the armies. First, Abu Bakr, appointed him as commander of Homs army. He marched to al-Balq'aa. He fought its people and forced them to make accord with him. It was the first accord in al-Sham. Then, he marched to al-Jabieh and after that he took part in al-Yarmouk and Ajnadin battles. He succeeded in it. Then, he conquered Damascus and Fahl. Afterwards he left for Homs. Bissan, Tibrias and other districts in the eastern part were conquered by his orders. He had fought battles with Romans.

He had also had long stories in which his nobility was showed in addition to his bravery and his experience in Wars. He remained a fighter till his death. Abu O'baida was lenient, wise, generous gracious and not fanatic. He was not blood-shedding-seeker. He was known for his good traits with Romans. And he was true. So, they came to Damascus to make accord with him and he accepted. Historians praised him for his virtues and nobility. One of the foreign historians said: «Had these characteristics of this great companion been with the commander of modern age armies the world would have been in the best manner of civilization and progress and there would have been no injustices. Most of our modern age's army

commanders have not reached the level of that great commander who is unique as a conqueror. His traits; such as justice, wisdom and loyalty are a source of pride for him and for Islam; a pride for the high ranking commanders of any army of the current age.»

Abu O'baida's tomb is in Gur Bissan (Valley of Bissan) close to a village called Imta[1]. And on his tomb there was engraved words that refer to his great position[2].

Mu'az Ibn Jabal's demise

He was a victim of Amwas' plague. Mu'az Ibn Jabal al-Ansari al-Khazraji is one of seventy men who witnessed al-A'qaba Badr and Ohud as well as al-Mashahid with the Messenger of Allah, to whom may Allah's Blessing and peace be granted.

The Messenger of Allah said: «Take Quran from four; from Ibn Maso'ud, Abu Ka'ab, Mu'az Ibn Jabal and Salem the aide of Abu Houdaifa». The Messenger of Allah, to whom may Allah's Blessings and peace be granted, said: «The most merciful for my nation with my nation is Abu Bakr». And he said: «And the most knowledgeable in good and bad is Mua'z Ibn Jabal.»

Salama Ibn Wardan repated that the Messenger of Allah, to whom may Allah's Blessings and peace be granted, had said: «He who acknowledged that there is no God but Allah in true faith, would enter paradise.» I went to the Messenger of Allah, to whom May Allah's Blessings and peace be granted, and told him «Mu'az talked with me that you had said: «He who acknowledged that there is no God but Allah in true faith would enter paradise.» He said: «Mu'az is true, Mu'az is true, Mu'az is true.»

In a position of giving judgements in the era of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, were Omar, Othman and Ali from the immigrants; and three from al-Ansar: Obbai Ibn Ka'ab Mu'az Ibn Jabal and Zaid Ibn Thabet.

Jaber Ibn Abdullah said Mu'az Ibn Jabal was the most handsome among the people and he was the most generous and he enjoyed the best

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(1) I'mta or (A'mta) not A'mta'a as it was mentioned in the Arab Encyclopedia, which is a village in Jordan.

(2) Assad al-Ghaba (the Arab Encyclopedia by al-Bustani).

morals. He borrowed a great amount of money. The creditors demanded him of their debts but he had no money to repay. He could not remain under pressure; but he tried to be absent from his crediters' eyes. They asked the Messenger of Allah, to whom may Allah's Blessings and peace be granted, to force him attend. The Prophet summoned Mu'az Ibn Jabal and he attended with his foes. They said: «He did not repay our debts.»

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, said: «May Allah hath mercy on those who offer him charity». Some people paid their money as charity and others rejected. Then, the Messenger of Allah confiscated his money and they divided it among them. So, they got part of their debts, The Prophet told them: «You will get no more than what you have got!». The Messenger of Allah sent him to Yemen and said: «May Allah help you earn better and so you can repay your debts.». Mu'az Ibn Jabal remained in Yemen till the demise of the Messenger of Allah.

In the days of plague, two old women were hit and died and then his son Abdul Rahman died of plague. When he was dying, Mu'az Ibn Jabal said to his companions: «Look!!! We have become in the morning». They said: «No it is not morning! Then, he said: Welcome to death... Welcome to a beloved visitor which come to poverty. O, Allah, you know I far you And today I beseech you. I never loved world and long living.»

Al-Hasan said: «When Mu'az was dying, he cried. They told him: Are you crying as you are the companion of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and as You...». He said: «I don't cry fearing of death or for a world that I'am going to quit, but for the two handfuls; I don't know from which one I am going to be.»

It was said: «Mu'az was one of those who destroyed the idols of Bani Salma (Tribe)». The Messenger of Allah, to whom may Allah's Blessings and peace, «Mu'az is before Ilmas by one or two steps in the doomsday»[1]. His age was 38[2] when died. His tomb is in Gur (valley) of Bissan.

Abu Idris al-Khulani said Mu'az was white and handsome. Ku'ab Ibn malek said: «he was handsome youngman and the best among his people.

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(1) Step or two steps (not like the ordinary step but like a distance of looking at a forseeble area.

(2) Assad al-Ghaba.

The demise of Yazid Ibn Abi Sufian

He was the third commander among those famous Moslem commanders who were hit by plague of A'mwas. He was the best of Bani Sufian (Tribe). He was called Yazid al-Khair, entilled Abu Khalid. He embraced Islam on Mecca Day and he took part in Hunin. The Messenger of Allah, to whom may Allah's Blessings and peace be granted, gave him loots estimated at one hundrd camels and forty ounces weighed by Bilal. And he was appointed by Abu Bakr as commander of an army ordered to march to al-Sham as we mentioned. And he went out with him seeing him off while walking.

Ibn Ishak said when Abu Bakr returned from pilgrimage in 12th Hijra, he sent Amre Ibn al-Ass, Yazid Ibn Abi Sufian, Abu O'baida Ibn al-Jarrah and Sharhabil Ibn Husna to Palestine. He ordered them to go al-Balq'aa.

He also wrote to Khalid Ibn al-Walid while he was in Iraq to march to al-Sham. So, he marched to al-Samawa[1] and raided the Ghassans in Marj Rahet in Damascus. Then, he marched and reached Bosra canal. Yazid Ibn Abi Sufian Abu O'baida and Sharhabil came to support him. So, Bosra accepted to make accord. The first Madain (Cities of al-Sham) were conquered. Then, they marched to Palestine and met the Romans in Ajnadin between al-Ramleh and Bait Jebrin. Allah helped them defeat the Romans in Jumada First, 13 Hijra.

When Omar Ibn al-Khattab became caliph, he appointed Abu O'baida and Allah helped him conquer al-Sham. And he appointed Yazid Ibn Abu Sufian in Palestine. When Abu O'baida died he appointed Mu'az Ibn Jabal. And Mu'az died and after him Yazid died. He appointed his brotehr Mou'awya. They all died in the A'mwas plague. The Messenger of Allah appointed him to be in charge of the alms of Bani Feras (Tribe) and they were his cousins.

The demise of Sharhabil Ibn Husna

One of the great commanders who martyred in the fatal plague; Husna was the name of his mother. His father was Abdullah Ibn al-Mu'ta'. Sharhabil was an ally of Bani Zahra. He made alliance with them after

(1) Yaqout said al-Samawa is a water source in al-Badia (semi desert). It is between al-Kufa and al-Sham.

the death of his two brothrs(from his mother) Janada and Jaber, the two sons of Sufian Ibn Mu'amar Ibn Habib. And when Abdullah, the father of Sharhabil died, a man from al-Ansar from Bani Zureik, whose name was Sufian, married his mother.

Sharhabil became Moslem alongside his two brothers and immigrated to Al-Habasha (Ethiopia).

When they came back from al-Habasha, they stayed at Bani Zreik and Sharhabil stayed with his two brothers (step-brothers). Then, Abu Sufian and his two sons died during the caliphate of Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed. They did not leave anything. So, Sharhabil turned to Bani Zahra. Sharhabil was one of the Moslems who immigrated to a-Habasha, and he was one of Quraish's notables.

Abu Bakr and Omar sent him as commander of the army to conquer al-Sham.

He remained governor of some localities of al-Sham till his death because of A'mwas plague at 67.

He died of plague on the same day with Abu O'baida al-Jarrah.

Omar marches towards al-Sham

Following A'mwas plague

18-Hijra

The deaths among Moslems because of plague were many. Commanders got confused and they wrote to Omar on this. He gathered people and consulted with them. He said: «It seems to me I have to inspect the Moslems in their countries in order to knew their condition... So, advice me on the matter».

This shows that he sought to tour the countries conquered by Moslems. The question of inheritances was not the only problem which prompted him to do so. Among the people, there was Ka'ab, who embraced Islam in that Year, Ka'ab Said: «O, Commander of Believers! Where do you want to start? - He said: «In Iraq». He said: «Do not do that for evil is of ten parts: Nine in al-Maghreb (west) and one in al-Mashrequ (East). With it devil was coupled and every dangerous illness also. Ali said: O, Commander of Believers, «Al-Kufa is for immigration after immigration. It is the heart of Moslems. There

will come a day when all Moslems will. Yearn for it in order to get triumphant in it as sodomites were avenged against by stones. Omar said the properties of A'mwas people were lost. Let us start in al-Sham to divide the inheritances and to tell them what is in myself. Then I'll return to wander in the country in order to show them my care.

He marched in Medina after appointing ali Ibn Abi Taleb.

He took Ayla as a course for his march. When he became close to it he mounted his camel and placed a converted fur on its hump. He gave his boy a horse. When he met people. They said: «Where is the commander of Believers? He said: «In front of you!» He means himself. They walked before them and stayed a while. It was said to the people that the Commander of Believers had entered it. They returned. Omar changed his shirt to wash the first one.

When he reached al-Sham he divided the inheritances and toured all the area. He made use of Abdullah Ibn Qais in the coasts and divided the inheritances of Am'was people. Some heirs inherited from Others.

When he attended for prayes, they told him if you ordered Bilal to call for prayers (Azan). So, he ordered Bilal to do so. All people, who heard Bilal calling for prayers, cried. Omar cried too for mentionning the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

In this year, in Ze-al Hejjah, Omar appointed Omar Sharih Ibn al-Harith al-Kindi as judge in al-Kufa, and Ka'ab Ibn Sur al-Azdi in al-Basra, whereas governors of districts were appointed a year ago. Omar Ibn al-Khattab, performed pilgrimage with people.

The reasons for Moslems victory in al-Sham and Iraq

Moslems prevailed in a short period which is no more than four hours. They defeated two great empires: The Persian and the Roman after they fought fierce battles against them. Persians already conquered Egypt and al-Sham and their armies reached the shores of Constantinople in the year 616 A.D. six years after Hercules took power.

He felt hopeless and thought to quit his throne and leave for Carthage, but patriarchs prevented him and encouraged him to keep his position. So, he stayed and fought Persians, but he, in 622, failed to capture Armenia.

Then, he returned and conquered it in 624-626 and he defeated Persians in the battlefield and beat their great leader Shahrazad. When the Roman army reached near al-Madain, Kusra (emperor) made accord with him. Then, he returned to Constantinople after he took the cross on which he believed Jesus Christ was crusified and he returned it to Bait al-Maqdes in a great festival in September in 629-A.D. After he marched on foot from Constantinople to Bait al-Maqdes and carried it in his right hand. Meanwhile, Hercules received the letter of the Messenger fo Allah, to whom may Allah's Blessings and peace be granted, calling him to Islam. And Kusra also received a letter from the Prophet, Mohammed, to whom may Allah's Blessings and peace be granted, but he tormented it.

Anyhow, none of them cared for the letter nor for the call by Propht Mohammed because he wasn't at that time a famous personality. Neither Hercules nor Kusra thought that Moslems would be, after a few years, conqerors of their countries.

Long wars depleted the powers of Persians and Romans. Wars between the two empires ended by the beginning of the Caliphate of Abu Bakr al-Seddeq after it continued 26 years. Then, Moslems began to fight Persians and Romans altogether at the same time. They defeated them in spite of the fact that they were less in number and equipment than Romans and Persians. In the era of Omar Ibn al-Khattab's caliphate, Moslem armies did not exceed 40.000 in al-Sham and Iraq.

The reasons for the Moslem victory which was amazing:

(1) Persians and Romans got bored of long wars which broke their powers as they lasted for 26 years.

(2) Internal distrubances hit Persia in addition to domestic inter conflicts inside the royal family as well as assassination and overthrow attempts in the royal family. Romans were busy in religious and theological disputes. They also were busy in religious and political disturbances and the conflict and power struggle among commanders.

(3) The indulgence by the two nations in entertainment and luxurious pleasures as well as the loss of martial spirit.

(4) Romans and Persians depended on Beduins to fight Moslems, beduins of the border areas who were loyal to them. Christian Arabs suffered injustices; such as high taxes and Rulers' oppression as well as chaos.

As Moslems marched towards al-Sham, they did not resist them for the kinship and harmonious components gattering them. They are Arabs like them in the first place, and they suffered the Roman ijustices; in the second place. But most important was that they were fair their judgments and they were good in treatment.

As for beduins, who were loyal to Persians, they worked as farmers. They did not care to whom they would pay taxes or tributes to Moslems or to Persians. On the contrary, they had sympathy with Arabs because they were closer to them. And those who joined them were defending Arabs.

(5) Moslems were fresh and they were enthusiastic in their defence and fight for Islam. They fought to consolidate Islam's bases in a firm thought.

They fought out of faith that those who are killed for the sake of Allah are martyrs living in everlasting paradise. But those who ran away will be in hellfire. Loots were distributed among them without favouritsm. The martial spirit and morale were high with Moslems. They were austere in their life and found it not difficult for them to fight and suffer for a long time. They did not care death; but they were in a race for it in ambition of paradise and the afterworld.

(6) The Moslem women used to accompany the army to encourage them by urging them to fight. They also fought with men in several positions and helped bandage and heal their wounds.

All the reasons mentioned above helped Moslems defeat their enemies. So, Islam spread. It was the best social and political system. It was the best religious faith which abolished superstitious thought, religious oppressions, pillage, plunder, chaos and serfdom. It also abolished all phenomena of dissipation, wine drinking and immoral behaviour. It equalized between the haves and the havenots and spread justice. It cansolidated searity and Spread the spirit of cooperation, fraternity, tolerance and the safety of other non-Moslem peoples souls and propertiers. Islam also maintained others temples and religious sites. It prohibited demolishing them or harming the feelings of others and let them free to have whatever faith they wanted. So; they lived in safety and peace.

The Conquest of Egypt

19-20 Hijra - 640-641 A.D.

Amre Ibn al-Ass used to travel to Egypt in business before Islam.

When Omar Ibn al-Khattab visited al-Sham for dividing the inheritances following A'mwas plague, Amre sat with him alone and told him: Give me permission to march to Egypt. If we conquered it, Egypt would be a real power for Islam and a real support for Moslems. It is the richest country in money; but the weakest in fighting and war. Omar felt afraid of the questiôn saying that it was only a temptation for Moslems whose power wasn't so firm that they could make new conquests. Their armies were deployed in al-Sham, Iraq and Armenia as well as elsewhere. A great number of people died of plague. But Amre kept on encouraging him to conquer egypt telling him it was a great rich country and that he could easily conquer it. At last, he permitted him to march towards it.

Amre's advice was good since Egypt used to supply Rome with crops and Alexandria was densely populated to which people came from everywhere till it became the second city in the Roman empire and a commercial and knowledge centre. Romans, Arminians, Arabs, Copts, Christians, Jews and al-Shamese came to it. But it was a bed of tension, riots and internal rebellions against its foreign rulers. Its population reached 600.000 males (men) only including 40.000 Jews, who paid taxes; 200.000 Romans from whom 30.000 ran away before the blockade. It also had 4000 bathrooms, 400 entairtainment clubs (bars), 1200 ships... Even if figures are exaggerated, they show the richness of Egypt. Ships used to lie at anchor in Alexandria for business with all the seaports of the world.

Alexanderia was a European city more than Egyptian!!!

Egypt was suffering the most severe cases of poverty. Its crops were sent to the Roman empire while it was deprived of them. For this the people were always ready to revolt against the rulers of the country. Furthermore. Roman rulers exerted efforts to press people embrace the Orthodox sect. The patriarch of Copts escaped to al-Sa'ed (His name Benjamin). He found a hideout in one of the monasteries as a result of religious oppression. He adviced his followers to follow him. People couldn't withstand the oppressive Byzantine rule because of the religious oppression. Romans themselves were divided into parties[1]. This was the case which Egypt suffered from before the Islamic conquest.

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(1) Read Egypt Conquest in the book of Caliphate by Mr Moer, page 158 (1924 edition).

When Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, made sure of the saying of Amre Ibn al-Ass, he made him commander of 4000 soldiers, all of them were from the tribe of Ikk[1] and ordered him to march with the help of Allah. My letter will reach you quickly Allah willing. If my letter reached you I will order you to leave Egypt before you enter it or to enter a part of its land.

If you entered it befor my letter reaches you, go ahead with your mission and beseech Allah's help and His support for victory.

Amre Ibn al-Ass marched in mid-night. Nobody felt that he had moved with his army. But, Omar feard for Moslems as he estimated that he would fight a nation with ten million population.

He wrote message to Amre Ibn al-Ass to leave with his army. Amre received the letter while he was in a village called Rafah on the borders of Syria and Egypt to the south of Gaza. But, Amre felt afraid if he opened the letter he would find an order to leave as he used to know Omar. He did not receive the letter from the messenger and he began to avoid him till he reached al-A'rish. He asked about it and where it is. He was told that it is from Egypt. Then, he called the messenger and read the letter to the Moslems, He also said: «Let us obey the order of the Commander of Believers. Amre had already conquered al-A'rish without any effort because its forts were not strong and for its garrison was weak. It was conquered in late December 639 A.D., Ze al-Hejja, 18-Hijra.

Then, they marched hard till they reached al-Farma (Pleusium)»[2] and Moslems encircled it for one month as they fought Romans. Then they conquered it on 20 January 640 A.D. and they continued their march to Sanhur and Tennes (Sann), later to Belbis[3] which was fortified.

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(1) Irving said that the number of army was 5000 soldiers.

(2) Al-Farma is an old city and a port in Egypt to east. Port Said twenty miles away from it. It was the key to Egypt from the side of al-Sham. It had a significant role in war that erupted between Persia and Egypt. Pleusium is a Latin word which means (mud). In it lies the tomb of Jalinus, as Hawkal and al-Maqrizi said.

(3) Belbis is in the eastern directorate. Napoleon already restored its forts when he went to Egypt.

The daughter of al-Maqawqas was in it. Amre sent her to her father maintaining her dignity and character.

This left a good impression with her father. But, the Romans' loss in Belbis was great. Artaboun was the commander who confronted the Moslem army after he ran away from al-Sham. Belbis continued to resist for one month.

Al-Waqidi mentioned that al-Maqawqas wedded his daughter Armanosa to Constantine, son of Hercules, (Constantine the 3rd) who took power after his father's death on 641 A.D. and he supplied her with money, maids, boys and all her entourage to go to him (her husband)... She could not enter to Qesarieh as it was cordoned. So, she went to Belbis and she stayed there and sent her Senior aide heading 2000 horseman to al-Farma to keep the road; and not to let any Romans or others crossing to Egypt. Al-Maqawqas) sent his messengers to the outskirts of his country beyond al-Sham to tell them not to leave anybody enter Egypt lest they talk about the prevelance by Moslems in al-Sham so terror might affect the morale of their soldiers.

When Omar Ibn al-Khattab went to al-Jabieh and as Amre Ibn al-Ass left for Egypt, he stayed in Belbis while Armanosa, the daughter of al-Maqawqas was there. He fought and killed about a thousand horsemen and captured 3000 horsemen as prisoners of war. Others were defeated. Armanosa took all her money and all what the Copts had in Belbis.

Amre wanted to do favour to al-Maqawqas. So, he sent his daughter, Armanosa maintaining her dignity and character with all her money. He sent her with Qais Ibn Abi al-Ass al-Sahmi and her father was very happy with this.

Battle of Ain Shams (Heliopolis)

Shaaban 19, Hijra - July 640 A.D.

Many historians ignored the Battle of Ain Shams despite of its importance and the details of the march towards al Fayoum.

Ain Shams city was one of the most famous cities in Egypt. But, it had no military importance at the time of the Islamic conquest though it was good for fighting. Water was supplied to it. It was easy to provide the army. This city extended to al-Matrieh. For this Amre Ibn al-Ass took care of it.

The Moslem army numbered 15000 at Ain Shams Battle. The Romans numbered 20000 under the command of Theador who confronted the Moslems. This is in addition to the soldiers of fortresses. They outnumbered the Molsem soldiers.

Amre aimed at fighting the Romans in the open area away from the fortress. And when theodor was convinced that he became able to launch an onslaught, he marched towards Ain Shams with horsemen and infantry. The horsemen Theodesius and Anastasius were the commanders of horsemen.

Amre sent spies who told him about the enemy's plan and their march. He divided his army into three parts. The first part in Ain Shams under his command, a part in Omm Denih (Close to Azbakieh) and an other part in the hills located in the fortress's side under the command of Kharija Ibn Hudafa. Thus, the Roman army was encircled between two frces of the Arab army in order to crush it when orders are issued. This plan was not known by the Roman army. All what they knew was that the army of Moslems was creeping from Ain Shams to fight them. So, the two armies met in al-Abasieh in the middle way between the camp of Ain Shams and Omm Denin. They fought fiercely knowing that this battle was a battle for the determination of destiny.

As fighting was on fiercely, the division which was under the command of Kharija close to hills launched an attack and made a raid like a storn on the Roman army which was sandwished between the two forces. Thus, its balance was lost and it went in chaos. It headed to Omm Denin. It clashed with the Arab army there; where the big defeat took place. Some of them resorted to Babylan forteress. But, most of them was killed and Moslems controlled Omm Denin once again. Its garrison was killed, except 300 who escaped and managed to go into the fortress of Babylon. They closed the gates, But when they heard the news of their army's defeat they ran away by boats to Nikiou[1].

Then, Moslems controlled the banks of the River to the north of the fortress and to its south, and they moved their camp from Ain Shams to Al-Fistat. When the news of Moslems victory prevailed, the Roman army evacuated al-Fayoum at night. And they moved to Abwat. From there, they ran away to Karioun by boats without informing the people of Abwat

(1) Nikious is a village between al-Fistat and Alexandria.

about the fact that they evacuated al-Fayoum and left it to (the enemy).

When Amre knew this, he sent an army and crossed the Nile River. So, Moslems captured al-Fayoum and Abwat.

Ain Shams Battle took place in July 640. A.D. and lasted till the conquest of al-Fayoum (for 15 days).

The conquest of Babylon Fortress

2 Rabe' 2nd 20 Hijra - 9 April 641 A.D.

Amr Ibn al-Ass wrote to Omar telling him on the conquest and asking him to send further supplies. In fact, when Amre marched towards Egypt he knew that his army was not sufficient to conquer it and if he had to ask the caliph to provide him with more supplies. So, he supplied him with 4000 and kept on supplying him till his army reached 12000 soldiers.

The commander of Babylon garrison was a man named al-O'erig. Historians agreed that al-Maqawqas was inside the fortress at the time of the siege. Mr Butler estimated the number of the garrison soldiers was 5000-6000 equipped with all necessities.

Amre started to besiege Babylon fortress or the castle of Beacon[1] (Castle of Beacon) in September 640 A.D. It was the strongest castle in Alexandria built by Persians at the time of their seizure of Egypt. It was before the city of Manf, which was the venue of Al-Maqawqas on the Nile shore in front of al Rawda[2].

The remains of this fortress are in old Egypt and it is built of tile and

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(1) Al-Waqidi said that the one who built the Castle of Beacon was named al-Rayan Ibn Arslawn. This castle was lit by candles by the end of each month. When sun reached one tower, a candle was lit on the top of that castle so that people knew that candles are lit and sun moved from the tower at which it was to another one.

(2) It is a book of Jalal al-Saiouti entitled (Kawkab al-Rawda) in which he talked in length on this island. Al-Maqrizi said that this island was against the Castle of Beacon to which al-Maqawqas resorted, and the water of Nile was surrounding it. The cause of its fortified position was its closeness to the capital. It had old ruins. Romans used to make it their fortress and stayed there for long. Then they left it and Amre destroyed some of its towns and walls. It was populated and cultivated.

stone. The thickness of its walls is about eight feet. The public gate was unveiled by Max Merz Pasha, till it was clear to the people. It is in the south and it is clear that in the south and in the east there are two towers in the midst of which is the great iron gate. There is no tower in the western part. There is a gate for the fortress from the side of the Nile. But the height of the walls is estimated at 60 feet according to the diggings, even all the fortress is now under the rubble at the depth of 30 feet, but the towers are high.

The Arabs were not equipped with necessary instruments for attacking this immune fortress. Omar supplied him with 4000 men and he wrote to him: «I sent to you a group of Arab horsemen, each man is equal to a hundred horsemen. When this letter reaches you, address people and urge them to fight to be patient and go to fighting after suset as of Friday.»

It is an hour of response:

Heading each thousand out of the four thousands whom Omar sent was a man: They are al-Zubair Ibn al-Awam, al-Meqdad Ibn al-Aswad, Obada Ibn al-Samet and Maslamat Ibn Mukhaled.

Omar told him: «know that you have now 12000 men and these 12000 will not be defeated by a few».

Here we notice the difference of historians. Some of them say that Babylon conquest took place before Ain Shams battle and others say it was after. They also are different at the history of the supplies arrival with which al-Zubair came. Did he arrive in Babylon Castle? Did he arrive first in Ain Shams. We rule that the Battle of Ain Shams took place before Babylon siege and that the supplier which Omar had sent with the four about which he says: «One man of them stands for a hundred;» had arrived in Babylon Castle.

When the letter of Omar Ibn al-Khattab reached Amr Ibn al-Ass, he called the believers to attend a meeting, and he read the message of the caliph. They emerged for duel and al-Zubair climbed a Castle by a ladder susprising the Romans. They did not feel anything but Moslems made a surprise attack and they ran away. Al-Zubair and his companions went to the gate of the castle and opened it[1].

(1) Butler said: As for what the Roman commanders did over winter season and why they allowed Moslems to open it, this is cannot be answered.

The climbing of the Babylon castle by al-Zubair and his companions reminds us with Dames when he opened Aleppo citadel. He climbed it alongside a number of his companions, after the despair and the long waiting and siege. They killed the guards and negotiations on conciliation took place, but they did not succeed.

The conciliation negotiations

October 640 A.D.

When Moslems besieged the Babylon Castle and fought for a month while al-Maqawqas was their commander and as they found the Arabs serious and determined to open it, al-Maqawqas spoke with a group of chiefs and agreement was made to get out of the castle. So, they went out while al-Maqawqas went out with them; and they left the commander whom the Arab historions called al-O'erej. Mr. Butler said: «It is may be the revision of the name George. They went to al-Rawda. Al-Maqawqas sent a message to Amre saying: «You are a people who came into our country and insisted on fighting us; and your stay lasted for long in our land; but you are a small group. The Romans surrounded you and prepared all equipment and arms. And Nile is also encircling you. You are prisoners in our hands. So, send to us men from you to listen to them. It might be as you and we like it and fighting might cease before the swords of Romans surprise you. Tthen talk would not be useful and we could not withstand it. You might repent if the matter was against your demand and wish. So, send to us men from among your companions to deal with them on what is satisfactory o you and to us.

When the messengers of al-Maqawqas reached, Amre Ibn al-Ass held them for two days and two nights. So, al-Maqawqas felt afraid for them. He told his companions: «Do you see they kill messengers and they legalize it in their religion

But, Amre wanted them to see the situation of Moslems; and he replied to them with his messagers that there was between them and him nothing but three things: Either to embrace Islam become «Our brothers» and you will have our rights and duties; or if you rejected you should pay tribute willy or nilly» or we fought you by patience and holy war till Allah gives His judgment, and He is the best to judge. When the messengers of al-Maqawqas came to him, he told them: How did you find those people?

They said: We saw a people who like death more than life and modesty more than superiority. There is no one who has any desire or greed in world. They sit on soil, eat on their knees and their commander is like one of them. You could not know the ordinary or the important man among them; nor he master or the serf. And if prayers date come, no one remain absent. They wash their limbs by water and pray in submissieveness to Allah. Al-Maqawqas said after he listened to his messengers: «They are able to remove mountains if they wanted. No body can resist those people. And if we do not avail ourselves the opportunity today and make accord with them, they will not respond later and if they consolidated their position and got stronger nothing would stop their drive. Al-Maqawqas told them to send messengers to talk and negotiate for working out a deal for the advantage of the two parties.

Amre Ibn al-Ass sent ten messengers including Obada Ibn al-Samitt[1].

He was 10-hand span high. He was appointed as spokesman for the delegation. He was ordered not to reply them to anything offered by them except to the three things mentioned above. The commander of Believers ordered me to accept nothing but of three things. Obada was black. When they got on board of ships to al-Maqawqas and as they came to al-Maqawqas , the latter felt some fear for the blackness of Obada's colour. He said get this black away from me and bring me another one to talk with me instead of him. All of them said: «This black is the best one among us in opinion and knowledge. He is our master and the best one. He is the decision-maker to whom we must always return as reference with a view to his sound mind. And the commander ordered him to be the spokesman for our group and that nobody would disobey him in opinion and saying».

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(1) Obada Ibn al-Samitt al-Ansari al-Khuzraji witnessed the First A'qaba and the Second Aqaba. He was the chief of the caravans of Bani A'ouf Ibn al-Khuzraji. The Messenger of Allah, to whom may Allah's Blessings and peace be granted, made him brother of Abi Murshid al-Ganawi. He witnessed Badr, Ohud and al-Mashahid with the Prophet, Mohammed. And the Prophet, to whom may Allah's Blessings and peace be granted, appointed him in charge of some alms. He taught Quran. When Moslems conquered al-Sham, Omar Ibn al-Khattab sent him with Mu'az Ibn Jabal and Aba al-Parda'a to teach people Quran and religion. Obada stayed in Homs. He was tall and handsome.

He said: «How did you satisfied to let him be your chief. He should be the inferior among you».

«No! Even if he was black as you see he remains the best in position and the best in couduct, mind and decision-making; and we don't consider the black inferior to us; they replied him. Al-Maqawqas said: «Come closer to me, O, black man, but easily, and talk to me soft. I fear your blackness; if your speech was tough, I would fear you more.

Obada came closer and said: «I have heard your talk, I have left behind a thousand black companions. All of them blacker than me and tougher than me in shape. And if you saw them you might fear them more. As I was placed in charge of leading this group of messengers I don't fear, thanks be to Allah, a hundred men of my enemy even if they received me all. So,do my companions. Our desire and wish is the holy war for the sake of Allah and for gaining His satisfaction. Our raid on our enemy, who fought Allah, was not for a desire in world or for further loots; but Allah, Be He exalted, hath made it legal for us to have loots and any of us does'nt care if he had a quintal of gold or only one dirham because our objective out of the world is only food as means to be sufficient for us during day and night and a dress to put on. If one of us doesn't have any thing but what is sufficient. If he had a quintal of gold he would distribute it for the sake of Allah, and he found it sufficient to him only to have what is in his possession. The paradise of world is not real paradise and its welfare is not real welfare; but the paradise of the After world is the real welfare. Allah and our Prophet taught this to us. It is a wisdm that we don't have any ambition in the world but to satisfy our hunger and put on some dress; and to work for Allah's sake and to fight His enemy. When al-Maqawqas heard all this from him; he told his companions: Have you ever heard a talk like this man's?

I already felt afraid of his shape; but now I fear his talk more. This man and his companions were sent by Allah to «destroy» the world.

I don't think their reign will be defeated in the world as a whole.

Then, al-Maqawqas came closer to Obada Ibn al-Samitt. He said: O, good man, I heard your talk and what you told me about you and your companions. I vow, you haven't reached this great degree but through what you have mentioned. And you have defeated others for their clinging to world and their desire to have all of it. We have received great numbers of

Romans to help us fight you. They are well known people for their help and might. They don't fear any body. We know you won't be able to face them and you won't be able to withstand their strength for you are weaker and fewer. You have stayed with us for months and you are in difficult condition and bad living situation. We have pity on you for your weakness and for you are few and have little resources at you hand. We like to make accord with you. So we pay two dinars for each man of you and a hundred dinars to your commander and a thousand dinars to your caliph. You take the money and leave to your country before you would face what you have no ability to withstand».

Obada Ibn al-Samitt said: «O, man!! Don't tempt yourself or your companions. But, as for the big number of Romans the thing you try to frighten us with and that we are not able to face them; I vow that this is neither a source of fear to us, nor it is the thing which breaks our morale. If what you said was true, Allah may help us fight you. And He is most careful and our reward would be great if we were killed all. Our objective is His satisfaction and paradise. Nothing is better for us than this.

In both cases we are the winners either we defeat you and gain loots in world; or you defeat us and we gain the Afterworld. And it is better than the first for us after we work hard, and Allah, to whom belong might and majesty, said in His holy Book. «A few group hath defeated many with Allah's willing and Allah is with the patient».

All of us beseech Allah in the morning and evening to bestow on us martyrdom and not to return us to our faimilies, children or to any body behind us. All of us hath placed our families, children and folks as a trust with Allah's care. What we care for is that which is before us not behind. But as for what you say that we are in a difficult condition in our living and situation. We are in a very good condition; even if all the world was ours we don't want anything for ourselves more than what we have now. So, study by yourself what you want, and then explain it to us. Between you and us nothing but three things that you have to choose one of them and reply to us on it. Don't think about doing bad! So is the order of the commander and so what the Commander of Believers oredered him. And it is the pledge of the Messenger of Allah, to whom May Allah's Blessings and peace be granted, to us feore. If you responded to Islam which is the invaluable religion and which Allah doesn't accept any alternative to; which is the

religion of all apostles, angels and goodmen, Allah ordered us to fight those who run counter to it till they embrace it. If they did so, they would have our rights and duties and they would be our brethren in religion.

If you accepted this, you and your companions, you would be pleasant in the world and in the afterworld, and we wouldn't fight you and we would not harm you or buz you. But, if you rejected, you have to pay tribute. You pay us tribute willy or nilly. And we deal with you on a basis we and you agree every year. So long as we remained is agreement. And we fight for you so long as you remained uder our protection. And on this basis we pledge to act. But if you rejected there would never be between you and us anything but the judgement of the sword till we die all or achieve what we seek to. This is our religion in which we believe. It is not permissible to us to act in another manner but this; the manner which Allah tought us. So, study the matter by yourselves.

Al-Maqawqas said: «This will never be. What you want is to turn us into slaves. What a world!!».

Obada told him: «It is so.. Choose by yourself!».

Al-Maqawqas: «Is there any other choice?».Obada raised his hands to heaven and said: «No! I swear by the God of this heaven and the God of this world. No! There is no other choice. So, choose by yourselves». Al-Maqawqas turned to his companions and said: «The people has completed their mission. What do you see? They replied: «Is there anybody who satisfies with this humiliation. As for their point that we convert into their religon and leave the religion of Jesus Christ, the son of Mary, this will never be. Concerning the question that they would capture us and turn us into slaves, we find death is easier to us than this. What we repeatdly gave them before was much more easier to us.

Al-Maqawqas told Obada: «People rejected.. What do you see? You return to you companion so that we give you this time what you want and you leave!!.

Obada and his companions said: No!!!

Al-Maqawqas said to his companions: «Obey me and respond to the people and accept one of the three points. I swear by God! You have no ability to resist them. And if you do not respond to them by your will now, you will pay dear when you respond to them by force.

They said: «To which point we may respond?

He said: «So, I tell you. As for embracing a religion other than yours, I don't advice you to do it. Concerning fighting them, I know well you will not be able to beat them and you will be patient like them.. Thus, there is no other way but to choose the third point. They said: «Shall we be their slaves for ever?»

He said: «Yes! You will be slaves released in your country and you will be safe, yourselves and properties, families and folks. And this is better for you than death.. To be slaves and to be sold and tormented in the country you and your folks and families is better than your destruction as a whole».

They replied: No! Death is much more easier to us[1].

When al-Maqawqas felt hopeless, he and those who ran away with him to al-Rawda and as the Roman soldiers rejected to surrender, they ordered that the bridge between al-Rawda and the castle besieged. It was made of ships connected to each other closely. Moslems continued to besiege the castle for seven months till they conquered it. It is said that those who were killed among Moslems were buried in the castle. Then al-Maqawqas and the Romans were forced to sign the conditions on the accord that remained as it was. Amre Ibn al-Ass did not change it and they accepted the tribute. Then, al-Maqawqas left for al-Alenxandria. He left Babylon behind and he sent a message to the emperor on what was done expressing regret for he was forced to accept accords with Arabs. He requested him to accept the accord so that the country would get rid of the evils of the war. He sent Hercules to him to scold him for what he had done. He said in his letter: «The Arabs came to you with 12000 men, whereas in Egypt there are many Copts, uncountable Copts. If Copts hated war and liked to pay tribute to Arabs and chose them to us, you have with you in Eypt and Alexandria more than 10000 Romans with their equipment and force. Meanwhile, the Arabs are weak as I saw. And you were unable to fight them, but you accepted to be, you and your companions, the Romans, like the Copts, not to fight them, you and the Roman who are with you, till death or victory over them, etc...

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(1) Read al-Maqrizi, the chapter on the Moslems siege of the castle. This story was adopted by Mr. Butler, who mentioned it in his book.

When the letter was received by al-Maqawqas. He did not want to break the accord. He told Amre: «I am the master of myself and the master of those who obeyed me. Accord was made between you and me.. I am committed to it. The copts are also committed to the accord you made with them. Then, he asked Amre to fulfil some matters for him. Among these things was to be buried in Abi Khansh church in Alenxandria. Amre responded to him positively.

Washington Irving's opinion on the conquest of Babylon Castle and a discussion with this opinion

Mr. Washington Irving sees that the objective behind the lengthening the period of the sieg was starving the besieged people inside the castle to force them surrender.

He said that the supplies sent to Amre lbn Al-Ass were not sufficient to help conquer the castle without the betrayal by al-Maqawqas; who is an Egyptian or Coptic by birth, who was highly hypocrite!». He was Jacobian like most Egyptian Copts; he denied that Jesus Christ has two natures. He also concealed himself behind his sect though he cheated emperor Hercules and pretended he was loyal to him in order to be the chief of his people and the ruler of the city.

Most of Memphis city were Jacobian Copts, Christians who hated the Romans who were orthodox affilielated to the church of Constantinople.

Al-Maqawqas collected a great dead of money during his rule. He put the money in the castle.

When he saw that the empire was about to decline in his district, he thought about this historic chance to keep his money. Then, he wrote to the Moslems commander secretly and made agreement with him to surrender the castle on the conditon that he keeps his money and takes it with him as a reward for him. And in a certan date he moved most of the garrison from the castle to the island in the Nile. Then, Amre stormed the castle with the support of the new supplies that he had received. Copts were surprised as they were left helpless. And the Roman escaped by ships to the land when they saw the Moslems flag on the castle after they realized there was a

betrayad. Al-Maqawqas had already handed the land and made a deal with Moslems, etc...

This is the opinion of Mr. Irving on the conquest of Babylon Castle. It needs discussion and review. Moslems did not wait for long till they conquered the castle with the aim starving the people of the fortress though the long period of siege resulted in the boycott of food supplies to it. But the most important reason is that the castle was immune and surrounded with trenches and with the Nile River waters, particularly during the flood time. It actually was the most immune one after the Alexandria castle.

In addtion, Moslems were poor in number and equipment. Al-Maqawqas did not surrender easily. On the contrary he yielded after he got hopeless as a result of the cutting of all supplies from the Roman army to rescue them from the siege. He was forced to surrender under adequate conditions. He also managed to move most of the garrison and his money.

Moreover, al-Maqawqas, if he showed «some sympathy to Moslems, it was only because the Romans were very harsh in their taxation policy on the people. And they followed oppressive measures against the Copts. They practiced relgious oppression against them. The patriarch of Jacobians, Benjamin, fled from them to al-Sa'id and took a refuge in one of the monasteries. He adviced his people to follow him.

AL-Maqawqas, who had sent gifts to the Messenger of Allah, to whom may Allah's Blessings and peace be granted, was sure of the Arab tolerance and their justice as well as their good treatment with the people of other religons; Christianity and Judaism, not to mention the freedom of religion in the countries they conquered in al-Sham.

The most outstanding example is that when Amre Ibn al-Ass took the daughter of al-Maqawqas as captive in Belbis, he sent her back to her father maitaining her dignity and character. This left a good impression with her father (al-Maqawqas).

There is another question which is that the supplies to Moslems reached systematically to the Moslem army till their number reached 12000; without facing any resistance by the Romans in their long distance travęl from al-Sham and Egypt. This undoubtedly shows the negligeance by the Roman command of the big event as well as the difference in opinion

because the supplies sent by Omar had reached intact and because it was easy to block them in the way. This is what I thought about for a long time. Fortunately, Mr. Rafiq Beck al-Azam referred to this in one of his Books, the Most famous Moslems. He said: «What is clear for the people who are interested in the news of Babylon conquest that Amre Ibn al-Ass had a few soldiers and he was not able to leave any garrison in the country he conquered when he entered Egypt to protect his contact line between him and the armies of the Moslems in al-Sham. It was certain he brought in all his army to Babylon and he became in the heart of the country.

Had the Romans possessed a good defensive system, the same as they had in Syria, they would have besieged him from all parts of the country and forced him to surrender or to die with his men. The general authority was not ensured to al-Maqawqas; and each ruler worked for himself in a despotic way against others preparing all factors of protection for himself only».

Amre Ibn al-Ass

describes Egypt to the Commander of Believers

When accord was made, Amre Ibn al-Ass sent to Omar a message telling him about the conquest. He replied to him asking him to send him a description of Egypt. He wrote to the Commander of Believers:

«The letter of the Commander of Believers reached me. He, may Allah giveth him a long life, asked me about Egypt.. O, Commander of Believers, know that Egypt is a dust-covered village and a green tree. Its length is a month and its width is ten. In it, there is a dusty mountain and disordered sand... Inside it, passes a blessed river with good goining and comings. An increase and decrease flow in it like the sun and the moon smooth movement. Sometimes winds increase and its waves go high to make its waters flood on both sides. So, people cannot go from one vilage to another except by small boats and rafts which are like original mares. And when it comes to terms with its flood and returns to its first character and silt comes out, people began to cultivate the land and sow seeds in it. They seek growing plantation from Allah. They have the outcome of their toiling and hard labour... Egypt is a white pearl. O, Commander of Believers, and a black amber. It is like a blue silk. O, may Allah bless it. What a great creation! What will mend this country is not to listen to the mean persons and not to exploit its outcome; and that one third of its water rise might be used in making more streams and bridges. If the situation of labourers got better, the funds got better and may Allah make us a success..».

The accord conditions

Al-Tabari said: «When Amre went to meet people in Ain Shams and as al-Zubair went with him, the reign was divided between the Copts and the Nubians. The people of Egypt told their king: «What do you want to say to people who defeated Kusra and Caesar and beat them. So make a deal with those people. Do not confront them and do not let them confront us. This was in the fourth day. He rejected the people of Egypt's opinion and fought

Moslems. Al-Zubair went up to its wall, when they knew this, they opened the gate for Amre and went out to meet him and make accord with Moslems. He accepted this and a-Zubair went down and Amre went out to meet people. They believed in the accord forcibly after reached a dangerous stage. So, they made the deal unwillingly and became under the Moslems protection.

Al-Tabari wrote this introduction before reporting the conditions of the accord as he quoted them from S'aif. Thus, before noticing that this introduction as confused, we have to say Ain Shams had no castle and al-Zubair did not group to its wall; but he (Al-Zubair) climbed the Babylon Castle as it was mentioned above.. Following is the text of the accord given by Amre Ibn al-Ass:

(In the Name of Allah the Gracious, Most Merciful: «This is what Amre Ibn al-Ass gave to the people of Egypt; the safety for their families, communities, funds, properties, churches, crosses, land and sea. Nothing will enter as intruder to them and nothing will be from them, and the Nubians will not inhabit with them.

The people of Egypt should pay tribute if they met on accord. If anyone of them rejected to reply, a portion of tribute shall be lifted from them as well as our protection from those who rejected the accord. And those, who accepted the accord from the Romans and Nubians, would have the same rights and duties. But, those who rejected and chose to go away, would be safe till they arrive in their shelter or till they go out of our realm. They would have a duty to pay one third of their outcome. So, this letter of pledge is the pledge of Allah and His protection and the pledge and protection of the Messenger of Allah as well as the Caliph, the Commander of Believers and the pledge of believers. And the Nubians who responded positively to help doing so and so immediately and so and so of horses on the condition that they should not invade or be prevented from any trade going out or coming in. Al-Zubair, Abdullah, and Muhammad, his two sons witnessed the accord, and Wardan wrote it and was present»[1].

This accord is brief. It was imposed on all people in Egypt, upper and

(1) Mr. Butler said this is the accord of Alexandria, mentioned by al-Tabari.

lower; from Copts one dinar and two dinars from each person, whether a notable or ordinary. He who became adult, not the aged or the baby, or women, should pay tribute. As for Moslems, they would be guests of their people (Moslems) for three days. The funds and lands or properties of Copts should not be harmed or damaged. Copts, at that time, were counted and those who should pay tribute were counted. Two dinars were imposed on each one. At that time, the population counted were about six million. So, their taxes were at 12.000000 dinars, according to al-Maqrizi. The total population of Egypt, according to that census, were at 24 million. This is on exaggerated figure, very exaggerated.

March towards Alexandria and conquering it

Moslems conquered Babylon on 9th April 641 A.D. following a seven month siege.

Historians differed whether Egypt was conquered by force or by accord. As for Babylon conquest, there was a true basis for the difference in opinions, as Mr. Butler said because if we said that Babylon was conquered by force, this is because al-Zubair Ibn al-Awam attacked the castle; thereby putting an end to the Roman resistance. But, as for those who contend that the conquest was by accord, they see that the use of force was not real and it was not a reason for the accord.

Al-Laith reported that Yazid Ibn Habib had said: «All Egypt was conquered by accoed, except Alendria which was conquered by force Ibn Lahe'a reported that Abdullah Ibn Habira had said that Egypt was conquered by force.

Ibn Shehab said: «Egypt was conquered by accord and by force; some of its areas in this way and other parts in that way. Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, placed all of them under protection and asked them to abide by this way of treatment. This way went into effect up-to-date.

Though the accord was local all parts of the Roman empire were affected by its censequences.

By defeating Farma, Belbis and Ain Shams peoples, Amre Ibn Al-Ass

dominated all East Delta area and by conquering Babylon, he captured the Delta top (Upper Delta) and dominated all the Nile Valley from its very centre. So, he conquered half of Egypt.

After conquering Babylon, Amre ordered the restoration of the bridge made of ships close to each other from al-Rawda to Babylon, after the Romans has cut it. He also restored the walls of the castle and placed the garrison under the command of Harith Ibn Hudaifa.

The Fistat (Big Tent) of Amre

Amre Ibn al-Ass set up his Fistat (Big Tent) in the area of the place called (Isra'el) on the gate of al-Zuhri quarter. After conquering the castle, he ordered his army to march on to Alexandria and asked his people to dismantle his big tent. But they found a dove with its eggs on the top of it. He said «it put itself under our protection». So, he ordered them to maintain the tent till the dove gets its eggs hatched and till its nestlings become able to fly... So, he appointed a guard on it and its eggs.

Yaqout told the tale of the dove and its eggs in his book (Al-Mu'jam). Mr. Butler reported it in his book. And he commented on it saying: «I reported this tale from Yaqout. It is very suitable for the time in which Amre left Babylon in late April. Thus, it was almost true».

Undoubtedly, Amre aimed to move to Nikeus[1] after completing his mission in Alexandria. It is a city which had its great fortifications. It is located on the al-Rashid branch. It had its historical importance since the Pharao's era. Amre meant by marching from the western branch of Nile or Sahara to avoid any barrier and to spare his horsemen any obstacle that might prevent them from advance or retreat because the eastern branch was interacted with streams in the Delta.

The Roman commander (Theodor) appointed «Domentianus[2]» as commander of the force located in Nikeus. This Domestianus had a big fleet of bouts prepared for the defence of the city. When Moslems came closer, this commander fled by a boat to Alexandria due to his fear (It was said he was coward).

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(1) On the rubble of this city. Qarshapshir was set up to the northwest of Manouf.

(2) Read (Egypt Conquest) by Mr. Butler (1902 edition) page 283-284.

When the garrison saw that their commander betrayed them, they laid their arms down and rash to the canal very frightened to cross it and reach the boat. At that time all soldiers thought of escape only escape each to his own country. Meanwhile, Arabs caught them up and killed them all. Some Moslems conquered the city without resistance by the Romans. This took place on 13th May 641 A.D.

Arab historians did not mention this battle, but John, the archbishop of Nikeus and Butler mentioned it.

Amre stayed for several days in Nikeus. Before marching forward to Alenxandria. He sent a force to follow the enemy under the command of Sharik Ibn al-Sahmi. Then, he marched till he arrived in Dalinjat and later he moved northward to Damanhour. He met the Romans in Soltis six miles south of Damanhour. The two armies fought fiercely. Moslems defeated the Romans and Omar dominated Damanhour. Then, the two armies met in Akerion[1] and fought for scores of days. Abdullah Ibn Amre was in the lead, the bearer of the banner was Wardan, Amre's aide Abdullah Ibn Amre was wounded. Akrion was the last series of fotresses between Babylon and Alexandria. It was known for the trade in wheat. Though Romans fortified it, it was less immune than Babylon and Nikeus. Akrion Battle was the most difficult which Moslems met because the Roman army had a already reached it and the supplies reached them from Constantinople. Theodora himself, took the command.

Amre headed Moslems prayers and then they conquered the city and the fortress. They drove the Romans out. The two armies lost many men.

Following the capture of Kerion, road to Alexandria became open and easy. Amre took a break with his army. They got rest after a long suffering and fierce fighting.

Then, he moved on to Alexandria and advanced to southeast. Alexandria's garrison numbered 50.000 soldiers. Its walls were immune there also was a Roman fleet in the sea; whereas Arabs had no single boat.

As for the Moslem soldiers, they numbered only 12000 they had no equipment for fighting or for demolishing the city's walls and fortresses.

Copts, on the other hand, helped Moslems recieve their supplies, but

(1) It is a place near Alexandria.

they did not fight the Romans with them. Arabs showed courage and persisted in fighting he people of Alexandria strongly. A group of Romans went out of the fortress of Alexandria. They attacked the people and killed a man from Mahra and beheaded him; then they took his head with them. This made Mahra people feel angry. They said: «We would not bury him without a head.

Amre said: «You got angry as if they would care for you. You should attack them if they got out again. You should, then, kill a man and throw his head. They would throw the head of you companion.

Romans went out and fighting broke out again. A Roman Patriarch was killed. They beheaded him and threw his head to Romans. Then Romans threw back the head of the man of the Mahra people to them.

Amre told them: «Now you might bury your companion».

Later, fight got fiercer and Moslems stormed into the fortress of Alexandria. Arabs fought Romans inside the fortress. Then, the Romans fought the Moslems out of the fortress except four who scattered inside it and they closed the gate of the fortress. Amre Ibn al-Ass was one of them. Another one was Musallama Ibn Mukhaled. The Romans prevented them to contact their companions. The Romans did not know who they were. When Amre Ibn al-Ass saw their situation. His companions entered to a bathroom in the fortress and took refugee here, the Romans sent a Roman who speaks Arabic to talk with them. He told them: «You have become at our hands as prisoners. So, surrender to us. Do not kill yourselves. But they did not accept this. He told them: «Your companions held our companions. We give you a pledge to swap you with them, our companions, not to kill you. But the four men kept on rejection. When the Roman saw that attitude he told them: «Then let us duel. If our companions defeated yours you would be our prisoners and you surrender to us, but if your companions defeated ours, we would free you and let you to your companions».

They accepted the offer and pledged to each other; Amre, Musallama and their two companions in the fortress. They called each other to a duel. A Roman went out, a man whom Romans trusted as a strong man. They said: «Let one of your companions go out to duel our companion». Amre prepared himself to go out, but Musallama prevented him. He told him: «You would make two mistakes. You are not as your companions and you

are the commander. Their hearts are with you. They do not know what happened to you. You want to duel with them. You might be killed. And if you were killed that would be an ordeal for your companions. Stay here, it would be sufficient, Allah willing. Amre said: «Well! May Allah help us prevail at your hands».

Musallama went out to duel with the Roman. They fought for an hour. Then, Allah, helped him kill the Roman soldier. The Romans honoured thier promise. They opened the fortress gate. They went out. The Romans did not know that the commander of the people was with them. Later they knew and got sorry for what happened.

This was reported by Ibn Abdul Hakam. It was like tales more like history. So, Alexandria conquest took place in Muharram, The 21st year of al-Hijra.

As events took this course in Egypt, Hercules died by the end of Babylon's siege[1]. He wanted to go out of Alexandria to fight Moslems by himself, but death snatched him. He had said: «If Arabs controlled Alexandria this would cause the Romans disruption and their destruction because there were the greatest churches in Alexandria. The death of the emperor took place on Saturday 11th February 641, after he ruled for 31 years. His age was 66 when he passed away, only two months before the Babylon conquest. He had recommended his son Constantine to treat all prisoners of war and exiles in a good manner and to return the exiles to their countries. Constantine executed his father's will and he sent a big fleet to return Al-Maqawqas.

Neither the place nor the time of al-Maqawqas' exile were known. Then, the new emperor summoned the commander Theodor from Egypt to consult with him. Anstasius remained commander of Alexandria and the country which the Moslems did not capture. So, orders were issued that armies should be ready, but constantine was ill since he took over and he died of illness in May 641 A.D. after he ruled for 103 days. His son Constantine and succeeded him as al-Maqawqas had already travelled to Egypt. It is said that the emperor had authorized him to make a deal with

(1) Jiboun said that Hercules died of the disease of dropsy.

Arabs to put an end to all resistance in the country and to be in charge of running Egypt's affairs in a good manner. It is said so because al-Maqawqas still hoped to rstore the soverignity of the Roman empire to Egypt[1]. And the reason for authorising him to make accord with Moslems is that Martina the second wife of Hercules was supporter of accord. Then, al-Maqawqas gained her sympathy and satisfaction. Al-Maqawqas did not return to Egypt without power. He returned with a military power on which he depends in case of the Arab rejection of the conditions of accord and he sent with him a new commander from the reserve force called Constantine.

As for the situation in Egypt, it was very confused. The fires of riots and domestic turbulances and commotions broke out.

Wars did not erupt between Copts and Romans but between the soldiers of the empire themselves. They were divided into parties and fought each other; thereby busying themselves from Moslems. In 14 September 641 A.D., Al-Maqawqas and the commander Theodor arrived in Alexandria. When the people of Alexandria knew that al-Maqawqas returned, they felt happy and thanked Allah for the arrival of the Patriarch safely. Men, woman and children gathered to greet him and to pay him their respects. So, the streets of Alexandria were crowded with people. Al-Maqawqas made his way with difficulty to the church.

Late in October during the Nile flood, al-Maqawqas travelled to Babylon and met with Amre Ibn al-Ass. He negotiated with him on the accord for several days. Afterwards, they agreed on the conditions of the accord and after they signed it on 8 November 641 A.D. It provided for handing over Alexandria after a siege which lasted for 14 months. Then, Amre wanted Alexandria to be a venue for his reign, but the caliph did not accept this. He returned to al-Sai'd and fought the war of al-Nuba and he forced its people to surrender after a long fighting. An Arab force occupied al-Jizah. Amre set up his Fistat (tent) near Manf and it began to grow larger and speedily. Then it became the capital of Egypt. There, Amre built his grand mosque which is named after him.

Amre wrote to Omar Ibn al-Khattab to get his permission for living in Alexandria. Omar told him not to stay with Moslems in one area, «from which we are separated by a river or a sea».

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(1) Read Butler page (305).

Amre told his companion: Where do we stay? They said: «We return to your Fistat, O, Commander of Believers!». Then, they returned and began to say «we stayed to the right of al-Fistat or to the left of al-Fistat. It is a latin word, Fossatun). There fore the place was called al-Fistat[1].

When Egypt was conquered, the majority of Moslems who took part is the conquest asked Amre to divide it among them. Amre said I cannot do that before I inform the Commander of Believers. He wrote to Omar and the answer was the rejection to dividing it. Omar told Amre to let Egypt's products as spoils for Moslems and as a source of power for them in their holy war against their enemy. Amre accepted that and obeyed orders. He counted its population and imposed on them the taxes (duties) as two dinars for each man. But, the people of Alexandria paid the tribute and the duties as well. It was so because Alexandria was conquered by force.

Sending Mou'awya Ibn Khadij to Omar Ibn al-Khattab with the news on Alexandria conquest

Amre Ibn al-Ass sent Mou'awya Ibn Khadij to tell him the good news on the conquest of Alexandria.

Mou'awya told him: «Will you write with me? Amre said: «What will I do with the letter? Aren't you an Arab man who can tell the letter about what he saw and attended?

When he met Omar, he told the news of Alexandria conquest. Omar prostrated and said: «Thanks be to Allah».

Mou'awya Ibn Khadij said: Amre Ibn al-Ass sent me to Omar, for whom may Allah's good pleasure is prayed, to inform you on the news of the conquest of Alexandria. I came to Medina at noon. I dismounted from my camel at the gate of al-Masjed. Then, I entered the Masjed. As, I was sitting a maid went out from the house of Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed. She saw my face pale and my clothes dirty for the long distance of travel. She came to me and asked me: Who are you? I said: I am Mou'awya Ibn Khadij, the messenger of Amre Ibn al-Ass.

(1) Al-Fistast is a Latin word (Fassatum).

She left. Then, she came back and said: «Stand up and come with me to see the Commander of the Believers. He invites you! I followed her. When I entered, Omar was holding his gown with one hand and fastening it with the other. He said: «What is the news you have? I told him «Good news, O, Commander of Believers, the conquest of Alexandria. He went with me to al-Masjed. He told the Mu'azen (caller for prayers) to call for prayers in collection. People met. Then he asked me to stand up and to tell your companions. I stood up and told them. Then he prayed and later he got into his home and faced Kebla. He recited supplications. He sat down and told the maid: Is there any food? She brought bread and olive-oil. He asked me to eat. I ate shyly. Then, he said: «Traveller likes food». «Had I been in your place I would have eaten more». Later, he told the maid: «Is there any dates? She brought dates. He said: Eat! I ate shyly. Then he said: What did you say O, Mou'awya when you came into al-Masjed? He said: «I said. the Commander of Believers was in a nap[1]. He said: What a bad idea you had. If I slept at night I would lose myself. So, how do I sleep with these two things, O, Mou'awya[2]. This was the case of Omar in his austerity and vigilence; and in his toiling and caring for the people. He remained so over the period of his caliphate though he had already defeated Persians, Romans and the King of Egypt.

Mou'awya did not tell us any more, or that Omar had told him about other things or asked him about Amre Ibn al-Ass, his army and the state of conditions and evens in Egypt. But, he only talked about what he had heard on the conquest of Alexandria.

Then, Amre Ibn al-Ass wrote to Omar Ibn al-Khattab: «So-and-so, I conquered the city. I don't describe what is in it, but I say that I captured 4000 bathrooms, 4000 Jews with tribute and 400 entertainment place (clubs) for kings».

(1) Taking a brief sleep in mid-day.

(2) Plans of al-Maqrizi.

The Conquest of Dumiat

In Dumiat, there was a man, one of al-Maqawqas's uncles. He was called al-Hamouk. He fortified himself in it and got ready to fight Moslems. Amre sent to him al-Meqdad Ibn AL-Aswad with a group of Moslems; but al-Hamouk fought them and his son was killed at war. He consulted with his companions in his affair. A wise man adviced him to conclude accord with Moslems. Al-Hamouk felt angry with him. It was said he had killed him. He had a reasonable son called «Shatta» whose house was close to the wall. He went out at night and led the Moslems to the loopholes of the city and its points of weakness. So, Moslems seized the city, and when al-Hamouk went out to fight Moslems, he found them crying «Allahu Akbar» from above the wall. When Shatta, the son of al-Hamouk, saw Moslems above the wall, he followed them with a number of his companions. This discouraged his father. For this, he surrendered to al-Meqdad. Moslems captured Dumiat and al-Meqdad was appointed in Dumiat. The news of Dumiat conquest was sent to Amre Ibn al-Ass. Shatta, who embraced Islam, marched towards al-Berlus, al-Dumera and Ashmom Tenaj. He mobilized the people of those localities and introduced them as new supplies to Moslems. He moved with them to conquer Tenis and he fought its people fiercely till he fell martyr, may Allah hath mercy upon him. He was carried out of the battle-field and burried in a place known after his name outside Dumiat.

The bride of Nile

Ibn al-Hakim said when Amre Ibn al-Ass stayed in Egypt, Copts came to him and said: «O, Commander of Believers! There is a custom for our Nile without which it does not run each year. He said: What is it?

They said: «On 12th Bu'na (Coptic month) we used to select a virgin maid and we take her from her parents willy or nilly and dress her in the best clothes and jewelry. Then, we throw her in the Nile (Sea) in a definite place».

When Amre Ibn al-Ass heard about this, he told them that this matter

will never be sanctioned in Islam... The people of Egypt held the months of Bu'na, Abib, Masra and Tut which are Coptic in which the Nile did not run at all. The people of Egypt were about to evacuate their villages, and towns. When Amre Ibn al-Ass saw this, he wrote a letter to the Commander of Believers, Omar Ibn al-Khattab. He sent it by Nejab. When the Commander of Believers, Omar Ibn al-Khattab received the letter, he sent a card and ordered Amre Ibn al-Ass to throw it in the Nile (Sea). Amre Ibn al-Ass received the card. He opened it and read its content. It reads:

«In the Name of Allah the Gracious, Most Merciful, from Abdullah Omar Ibn al-Khattab to the Blessed Nile of Egypt. So, and so, if you run by your will do not do it; but if Allah, Be He exalted, the Omnipotent Allah, is the One who runs you.. We beseech Allah, Be He exalted, to run you».

After reading the card, Amre threw it in the Nile as he was ordered by the Commander of Believers, Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed.

He threw it, just before the Cross Day. Most of Egypt's people had already left the villages and towns locating on the Nile banks because of the non-running of its waters. As people got up on Cross Day, they noticed that the water of the Nile had increased at that night 16 arms span in one time. Allah, Be He exalted, put an end to that bad year for Egypt's people with the blessing of the Commander of Believers, to whom may Allah's good pleasure is prayed.

This story was reported by Ibn Iyas in his book «The History of Egypt» without comment and al-Maqrizi also reported the same story in his «Plans» and he added to it the following:

«Some of them mentioned that Jahel al-Sadfi is the one who carried the card of Omar Ibn al-Khattab, to whom may Allah's good pleasure is prayed, to the Nile when it stopped; and then it run Allah willing, Be He exalted».

By reviewing «Assad al-Ghaba» I found Jahel al-Sadfi mentioned in it; and Ibn Mendah mentioned him among the group of al-Sahaba (companions); but Aba Na'im denies his characteristic as a companion.

Ali Mubarak Pasha wrote in his «Plans»:

«Therefore, historians mentioned that Egyptian had many habits

which they used to carry out in honour of the Nile including drowning one of the most beautiful virgin girls after they dress her in the best clothes and jewelry. And they used to celebrate the occasion. This tradition remained effective till Constantine's reign, as it was said. Thus Caesar ordered the cancellation of this custom.

He also issued his orders that it should never be repeatd. But, it was apparent that this custom had defeated the orders of this Caesar because as Arab historians reported this custom was still effective when Moslems conquered Egypt and because the Copts of Egypt asked Amre Ibn al-Ass to grant them permission for carrying it out in order to get the Nile run. It had halted till the month Masra. He did not give them permission for that».

Ali Pasha Mubarak reported the story of Ibn Abdul Hakam as he quoted it from al-Maqrizi.

In the first part of the book: «Facts of News of the Sea State, page 183», there was mentioned: «Amre cancelled a bad habit which the people of Egypt did since the early dawn of history. It was that they used to throw in the Nile at the time of its increase a beautified girl with the best clothes and other fabricated things».

The thing we saw later is that the habit of throwing a girl in the Nile was effective and Amre stopped it because it ran counter to Islam and also humanitarian thought and behaviour as well. The caliph endorsed the opinion of Amre. What supports this is the writitngs of Ali Mubarak Pasha which say that Constantine had abolished this custom and then it returned for it has a strong influence among the people of Egypt, inhabitants of the Nile banks. And it was so because they believed that the Nile does not run except when a virgin girl is thrown in it; a girl who was like a scapegoat; and was as a victim of the corrupt faith. The falseness of this faith did not clarify except when it was abolished. Thus, al-Maqrizi mentioned that Jahel al Sadfi was the person who had brought the letter of the Commander of Believers. Jahel is a person in reality. He was existed. The evidence is that he was mentioned in «Assad al-Ghaba». But the story of Ibn Abdul Hakam has some exaggeration, as he said: «And it evacuated most of Egypt's people». We don't think so because they don't leave for the delay in the flood. It is not the only time in which it delays. And he said: «When people got up on Cross Day they saw the Nile increasing at that night about 16 arms span in one time».

And this is not reasonable because the Nile could not increase 16 arms span at one night; the increase would have taken place gradually. In general, Islam had a great favour in abolishing that bad custom, that brutal act; and relieved people from throwing girls and watching that terrible scene».

Alexandria Library's fire

Abu al-Faraj al-Malti[1] mentioned that Amre Ibn al-Ass set the Alexandria Library ablaze in his book «The Summary of States. He is Grigorius Abulfaraj Ibn Ahron known as Ibn al-Ebri. He was born in 1226 and died in 1286.

Following is the story of library fire as narrated by Abulfaraj: «At the time of the conquest there was a man who gained a great reputation with Moslems he was called John al-Nahawi. He was a Coptic priest from Alexandria people.

At that time he was known among Moslems as Yahya or as known in the name of Germatius, viz al-Nahawi. He was from Alexandria. His faith was in Jacobian Christianity. (He converted from the Trinity faith later!).

Priests and archbishops met with him in Egypt and asked him to change his mind, but he did not retrack from his opinion. For this they degraded him and he lived till Amre Ibn al-Ass conquered Alexandria. He came to Amre as he knew his position in sciences. Amre honoured him and listened to his philosophical ideas which the Arabs were not used to hear. Amre was good in listening, reasonable and true in his opinion. He accompanied him all the time.

Then, someday he was called Yahya by him. He told Amre: «You controlled all Alexandria and dominated all things available in it. So, what you can make use of I don't object to; but what you don't make use of I see it more useful for us. Amre said: «What do you want? He said: «The books of wisdom in the Royal Library». Amre said: «I cannot order them for you except under the permission of the Commander of Believers, Omar Ibn al-Khattab. He wrote to Omar and acquainted him with Yahya's saying: Omar sent him a letter in which he said: «As for the books you mentioned, if there is

(1) Abulfargius (Bar-hebraeus).

in them what runs in harmony with Allah's Book, they will be good. But if they run counter to Allah's Book, there will be no need for them and you have to burn them».

«Amre Ibn al-Ass, then, began to distribute its books to Alexandria's bathrooms for burning them in their burners. They were burnt completely in six months. So, this is what happened. It is amazing».

This story was not mentioned in al-Tabari History or in Ibn al-Athir History, or al-Ya'qoubi or al-Kindi's.. It was neither mentioned by Ibn Adbul Hakam, al-Balazri nor by Ibn Khaldoun. But, Abulfaraj wrote it in mid 13th century (A.D.) and early in the 7th Hijra century. He did not refer to its source. It was expected that he reported it from Abdul Latif al-Baghdadi who mentioned the fire at Alexandria Library in 1200 A.D.

The Library story remained unknown since the conquest till this year.

Mr. Butler looked for John al-Nahawi[1] about whom it was said that «he talked with Amre on the question of giving him the books». He said, he was not alive in the year 642 A.D. (The year in which the Library was burnt). If he was alive in 642, he would be at 120... It was clear that 30 or 40 years had elapsed when Amre Ibn al-Ass came into Alexandria.

The British Encyclopedia said that John was alive late in the 5th century and early in the 6th century. It was known that Egypt conquest took place early in the 7th century.

So, Mr. Butler was true that he (John) was dead at that time. Moreover, the British Encyclopedia (11th edition) mentioned in the latest biography of John: Perhaps, John was the one who tried to rescue Alexandria Library from Caliph Omar after the invasion by Amre in 639 A.D. Reviewing the Encyclopedia (14th edition) we find that this phrase was omitted from it. And this is evidence that this possibility was a mistake and for this, it was omitted in the modern edition.

After that we look for Alexandria Library and if it was existed at that time! At the time of Batalisa, there were two libraries in Alexandria. When Caesar ordered buring the fleet the fire extended to one of them and burnt it. Then Anthony attempted to make up for this loss and he offered

(1) John Piloponus (John the Grammarian).

Cleopatra a library which was at the library of Berjam. Later, the library of Serapesium became the Public library. In 389 or 391, Theodosium ordered that it should be destroyed. Christians pillaged it.

Dr. Hassan Ibrahim Hassan wrote in his dissertation on the «History of Amre Ibn al-Ass quoting Ismael Rafat Beck as saying: «At that time there was no library in Alexandria and that there was a big part of its two sections which was burnt by the soldiers of Julius Caesar unintentionally in the year 46 B.C. Its second section vanished too four centuries later, in 390 A.D. by the order of Archbishop Teofel. It is not surprising for us for reasons lie in the fact that the pagan letters and the philosophy were prohibited and that he fought them completely over that period everywhere even Jutianus ordered that the Athens schools should be closed.

Mr. Butler said after summarizing the reasons on which he depended for refuting the burning of the Library by Arabs:

«Man should recognize that the story of Abulfaraj was a superstition which is stripped off of all historical bases».

The phrase of Abulfaraj was all exaggeration in a funny way, which cannot be accepted by a brain; such as his saying that its burning lasted for six months and that it was distributed to all bathrooms. Had Omar wanted to burn it he would have burnt it in one time as a whole in a short period. And if it was burnt in six months a great part of it would have smuggled intact. It was not known that the Arabs had destroyed anything. Jibous said: «The commandments of Islam goes in contravention with this story because they say the Jewish and Christian books taken at war should not be burnt. But philosophy, sciences, poetry books and other non-religious books might be taken for use».

Since Moslems did not harm anybody in the countries they conquered and since they granted the people of other religions the freedom of worshipping, was it possible that the Commander of Believers would order the burning of Alexandria Library?

O, Allah, it is a mere slander and lie against Moslems. Thanks be to Allah, Moslems and Christian scholars as well refuted this story and they mentioned historical evidence to belie it..

Invasion of Persia from Bahrain

Al-A'la Ibn al-Hadrami competing Sa'ad

The prophet, to whom may Allah's blessings and peace be granted, appointed al-A'la Ibn al-Hadrami in Bahrain. When the Prophet passed away, he was still in Bahrain. Abu Bakr, for whom may Allah's good pleadure is prayed, endorsed his position. Then, Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, also endorsed his position. Later, Omar sacked him and appointed Qudama Ibn Mazo'un in that position. Then, he sacked Qudama and reappointed al-A'la.

Sacking Qudama

Before we mention the competition of al-A'la with Sa'ad Ibn Abi Waqqas and the Persian invasion of Bahrain, we write the reason which urged Omar to sack Qudama from al-Bahrain to show the clinging by Omar to the religions doctrine and justice.

Qudama Ibn Mazo'un is the brother of Othman Ibn Mazo'un and the uncle of Hafsa and Abdullah the two (daughter) and (son) of Omar Ibn al-Khattab. Safia daughter of al-Khattab was his wife. He was one of the first people who had embraced Islam. He immigrated to al-Habasha with his two brothers. He took part in Badr, Ohud, and other battles with the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

Omar appointed Qudama in Bahrain. Al-Jaroud al-A'bdri came from Bahrain to Omar and he told him: O, Commander of Believers, Qudama drank wine till he got drunk. I saw it as a violation of one of Allah's taboos, for that I tell you!!.

Omar said: «Who is your witness??».

He said: «Abu Huraira. He summoned Abu Huraira and asked him: «What do you wnat to say as testimony? He said: «I did not see him drinking,

but I saw him drunk vomiting. Omar told him: «You were overstrict in your testimony». Then, he wrote to Qudama to come to him from Bahrain. When al-Haroud came he told Omar: «Apply the rules of Allah's Book to this man!»

Omar told him: Are you a foe or a witness?

He said: «I am a witness!»

He told him: You have given your testimony! Al-Jaroud kept silent.

Then he repeated: «Apply the rules of Allah, Be He exalted, to whom belong glory and might»

Omar said: Hold your tongue or I'll do you bad!.

He said: «O, Omar! I swear by Allah, this is not right. Your cousin drinks wine and you do me bad!».

Abu Huraira said: «If you doubt our testimony you can tell Hind daughter of al-Walid, the wife of Qudama to come and give her testimony. Omar sent a messenger to her to come.. She witnessed against her husband. Omar said to Qudama: «I'll punish you». Qudama said: «If I drank as they say will you punish me? Omar said: «Why?» Qudama said: Allah, to whom belong glory and might, said ((Believers who did good acts were no guilty for what they ate or drank if they were pious and if they were faithful and doers of good acts)).

Omar said: «You have understood the verse in a wrong manner». If you were afraid of Allah you would avoid what Allah had prohibited».

Then, Omar told people: «What do you see in Qudama's ruling?

People said: «We don't see to whip him because he is sick». Omar said: «If he meets Allah under whips is better to me to meet Him and Qudama is still guilty because I did not rule him».

«Bring me a whip!». Omar brought Qudama and whipped him. For this Qudama got angry with Omar and became at odds with him. Omar went to pilgrimage while Qudama was still at odds whith him. When they returned from the pilgrimage and as Omar stayed at al-Saqia, he slept. And when he woke, he told people: «Bring me Qudama. I swear by Allah a caller visited me at my dream and asked me to come to terms with Qudama. He said: «He is your brother».. Quickly, bring me Qudama».

When they told him to meet Omar he rejected. Omar ordered that he should be brought to him willy or nilly. Omar talked with him and

apologized to him. This was the first step towards their conciliaton[1].

That was the ruling on Qudama for drinking wine, and sacking him as a governor of al-Bahrain.

Meanwhile, al-A'la Ibn Hadrami competed Sa'ad Ibn Abi Waqqas. When the Wars of Apostasy took place al-A'la was famous, but when Sa'ad get victorious at al-Qadesieh Battle and as he defeated the Kusra (emperors), al-A'al wanted to do something that would be more famous than what Sa'ad had done.

Omar had warned him against the sea for he was very careful about it and he feared it for it threatens the lives of Moslems. Al-A'la couldn't be obedient and disobedient at the same time and to bear their consequences. So, he urged Bahrain's people to invade Presia. They hurried to carry out his call. He divided them into armies and took them on board of boats to Persia without getting Omar's permission. Omar did never give permission to anybody to invade by Sea.

Those soldiers cruised the sea by boats from Bahrain to Persia and landed in Istakher[2] close to Persia's people. They prevented Moslems from reaching their boats. When Moslems noticed this, they fought them fiercely and defeated them. Then, they went out to al-Basra as their boats drowned. They did not find any way out. (This is what Omar feared). Then, they found that Shahrak blocked their way. So, they camped in their place.

When Omar knew this, he got angry with al-Ala'. He sacked him and threatened him with the heaviest punishment. He placed him under the command of Sa'ad Ibn al-Ass. He moved with his army and followed Sa'ad. And Omar ordered Otba Ibn Gazwan, the Commander of al-Basra to send an army to rescue those who were sent by al-A'la. Otba recruited 12000 soldiers and appointed Abu Sabra Ibn Abi Rahm. He marched alongside the coast till they met Shahrak while he blocked the route of Bahrain's soldiers.

They fought him and defeated his army, they rescued their brethren. Then, they returned with the loots, whereas, the people of Bahrain returned to their country via al-Basra.

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(1) Assad al-Ghaba.

(2) Istakher is a town in Persia. This town is the largest among Persia's towns. It has many villages and it houses the treasuries of kings in the pre-Islam era. It is located near Nandamir River. Its old name Persepolis.

The Ahwaz conquest

And the defeat of Al-Hurmozan

Ahwaz is an area between al-Basra, Persia and Ahwaz's market. When al-Hurmozan was defeated on al-Qadesieh Battle, he headed for Khazistan and captured it after he fought its people and raided the people of Missan and Dustimissan[1] from two sides of Manazer[2] and Teri River[3].

Then, Otba Ibn Ghazwan (al-Basra commander) sought supplies from Sa'ad Ibn Abi Waqqas (al-Kufa commander). So, Na'im Ibn Muqqaren and Na'im Ibn Mas'oud were sent to support him. He ordered them to go to upper Missan and Dustimissan to be between them and Teri River. Otba Ibn Ghazwan sent Salama Ibn al-Qen and Hermala Ibn Mureta, who were immigrants with the Messenger of Allah, to whom May Allah's Blessings and peace be granted. They were from Bani al-A'dawieh (tribe), from Bani Hunzola. They reached Missan and Dustanissan. And they called Bani al-A'm. Then Ghaleb al-Waeli went out to them with Kleib Ibn Wael al-Kleibi. They left Na'im and went to Salama and Harmala. They said «you are from the tribe and you have no other optio if there was the day (so-and-so, head for fighting al-Hurmozan, one in al-Manazer and the other in Teri River area. And we fight strongly. Then our move will be towards you.

There is no obstacle to face al-Hurmozan Allah willing. And they returned. They responded and their folks Bani al-A'm Ibn Malek. They

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(1) Missan is an area with many villages and towns between al-Basra and Wassit. And Dustmissan is an area between Wassit and al-Basra and Ahwaz. It is near by Ahwaz.

(2) Manazer is two towns in the outskirts of Khuzistan; Manzer the greater and Manazer the lesser.

(3) Teri River is one of Ahwaz's localities.

stayed in Khuzistan[1] before Islam. The people of the country used to deal with them in trust. At that night, the night of the important date between Salama, Hermala, Ghaleb and Kleib, Al-Hurmozan was at that time between Teri River and Dulth. Salama and Hermala went out in the morning. They urged Na'im and those who were with him. They fought al-Hurmozan between Dulth and Teri River. Salama Ibn al-Qen was appointed in al-Basra, and Na'im Ibn Muqqaran was appointed in al-Kufa. As they were so, further supplies came from Ghaleb and Kleib. Al-Hurmozan knew about the matter that Manazer and Teri River were captured. This broke the morale of al-Hurmozan and those who were with him and Allah defeated them.

Moslems killed many of them and took many loots. They followed them till they stopped at Dujail[2] shores. They seized the area and camped close to Ahwaz Souq (Market). Al-Hurmozan crossed Ahwaz market's Bridge and stayed there. So, Dujail became between al-Hurmozan and Moslems. When al-Hurmozan saw that he was unable to do anything he asked for accord. They authorized Otba as commander. He responded to be soon on all Ahwaz and Mehrajan Qazf (which is a village in Aspharien). Al-Tabari called it Mahrajan only, except Teri River and Manazer and what remained for Persians in Ahwaz Souq.

Salama was appointed in Manazer Maslaha and appointed Ghaleb Hermala as commander in Teri River alongside Kleib. So, they were commanders in al-Basra regions. Otba sent a delegation to Omar including Salama and a group from al-Basra. Omar ordered them to take their things. All of them said: «As for the public, you are the one who is in

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(1) It is a state in Persia. Its old name Shushneh. Its area is 39000 square miles. Most important Rivers in it are al-Kahrkh; and al-Qaroun. And in Kazakhistan there were large pastures in which livestock grazed. Its products in agriculture were: rice, corn, barley, cotton, sugar cane and dates.
Yaqout said its people were known for their bad mood, extreme miserliness and discussions on the trivialities.

(2) It is the name of a river in two places; one of its sources is from Baghdad, between Takrit and it; against al-Qadesieh. Then, its remaining water pours into the Tigris too. Dujail, the other, is a River in Ahwaz. Its source is from Asbahan in Persia Sea.

charge. They asked for letting al-Ahnaf Ibn Qais to attend. He said: «O, Commander of Believers, you are as they mentioned. It may be your right to have what we have for the interest of the public. The governor looks at what is absent from him by the eyes of the people of information and he hears by their ears. So, our brethren, the people of al-Kufa stayed in a very rich area of fertile gardens. Their fruits come to them fresh; whereas we, the people of al-Basra, stayed at a fragile land which is a wasteland in one side and the other side is the salty side. Our house is not rich and our job is poor; whereas, our number is many, our rich are a few and our good people are many. Allah gave us a big land, but our graces are little, May you, O, Commander of Believers increase our jobs to live on them».

When Omar listened to them he gave them a good portion of the lands of Kasra's people. Then, he increased spoils for them. He told them: This young man is the master of al-Basra people. He also wrote to Otba to listen to him and to consutl him on all matters. He returned then to their country.

As people were so, as protectors of al-Hurmozan, there happened a dispute between al-Hurmozan on the one side, and Ghaleb on the other on two lands borders. Salama attended with Hermala to judge on the matter. They found that Ghaleb and Kleib were right, whereas al-Hurmozan was mistaken. They separated them from each other. Al-Hurmozan did not satisfy and asked the Kurds to help him. He mobilized his soldiers. Salama and others wrote to Otba on this. Otba sent a message to Omar. Omar told him to come to him. He supplied Moslems with Horqus Ibn Zuhair al-Sa'adi. He was a companion of the Messenger of Allah, to whom May Allah's Blessings and peace be granted. And the Prophet appointed him as commander of army in fighting.

Al-Hurmozan marched with his army and Moslems did the same to a bridge over Ahwaz Souq. They told him either to cross to them or they will do.

He said: Cross to us. They crossed the bridge and fought and al-Hurmozan was defeated in Ahwaz Souq. He marched to Ram-Hurmozan[1].

(1) Ram-Hurmoz: Persian word Ram means the purpose. Hurmoz is one of Kusras. This is a compound word (means the perfect of Hurmoz). It is a famous city in Khuzistan in south east of Ahwaz.

He went to Quntarat Arabok in al-Shughar village till he stayed in Ram-Hurmoz.

Horqus conquered Ahwaz Souq. He stayed there and went to al-Jabal. All the country of Ahwaz Souq became under his control to Tustar[1]. He imposed the tribute and sent a message on the conquest and the one fifth to Omar. A delegation went to Omar on this. So, he thanked Allah and supplicated for him in better fruits and firmness.

Tis is what was mentioned by Al-Tabari and Ibn al-Athir on Ahwaz conquest.

Al-Hurmozan was one of Persia's princes. He had taken part in al-Qadesieh which was mentioned in 16 Hijra 637 A.D. But, he was defeated and ran away to his kingdom «Khazistan». He began to attack Moslems. Then Otba prepared an army from al-Kufa for fighting. He annexed Arabian tribes to him. He was able to drive out al-Hurmozan and his army from Ahwaz and drove him out from Qaron River area.

Al-Hurmozan asked for accord. He quit Ahwaz. So, Otba's army entered. Afterwards, a dispute on the border and Arabs fought him and forced him to run away.

Al-Hurmozan Accord

When al-Hurmozan was defeated in Ahwaz Souq Day; and Horqus[2] conquered Ahwaz Souq. He stayed there and sent Juze' Ibn Mou'awya[3] after him under the order of Omar to Surraq[4]. Juze' went out after al-Hurmozan as the latter was heading for Ram-Hurmoz Harba. He kept on fighting them till he reached al-Shager village where al-Hurmozan confronted him. Juze' backed Duraq from al-Shager village. He captured

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(1) Tuster is the greatest city in Khuzistan.

(2) Horqus Ibn Zuhair al-Sa'adi was mentioned by al-Tabari in al-Hurmozan fight and he was a companion of the Messenger of Allah, to whom May Allah's Blessings and peace be granted. He witnessed Seffin during Ali days. Then, he became with al-Khawarej and one of their fanatics against Ali Ibn Abi Taleb. He fought Ali and was killed in 37 Hijra.

(3) Juze' Ibn Moua'waya Ibn Hussein was not certainly a companion.

(4) Surraq: One of the areas of Ahwaz.

it and wrote on this to Omar and Otba. Omar wrote to Juze' and Horqus to Stay where they dominated till orders came to them. Then, Juze' got permission to build the country. Omar gave him the permission. He cut river and reclaimed the waste land. This is a great action by Juze' because he did not only conquer the country by sword; but cared for construction, reform and agricultural development.

Then al-Hurmozan met Horqus and Juze' for accord talks. Horqus wrote to Omar and Omar ordered him to accept what they did not conquer (Ram-Hurmoz' Tustor, al-Sus, Jundi Sabur, al-Bunian and Mehtajan Qazf). Commanders stayed in Ahwaz and al-Hurmozan stayed collecting for them and defend him if Kurds raided him.

Al-Basra's delegation to Omar

When Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, saw that the people who became under the protection of Moslems had violated accords and rebelled against Moslems, he wanted to know if their violation was caused by the bad treatment of Moslems or for any other reason.

He wrote to Otba to send a delegation of the ten areas of al-Basra. He sent to Omar ten men including al-Ahnaf Ibn Qais[1]. When he came to Omar, Omar told him: «I believe you as I knew that you are a man. So, tell me if you treated those people bad? Did they feel resented for this or for somthing else?

Al-Ahnaf said: «No! Not for any injustice and people are known for whom do they like»?

He said: «So, you have done well.. Go and leave on your camels».

The delegatin left for their camels. He looked at their clothes and found a dress which was apparent from one of the delegation member's pockets. He said: «Who is the owner of this dress? Al-Ahnaf said: «It is mine. He said: «How much money you paid for it? He mentioned a little price: Eight or so.. He gave less price than what he paid. (He paid about

(1) In Assad al-Ghaba, al-Ahnaf was one of the wisemen. He came to Omar with al-Basra and he saw him as pious and wiseman.

12). He said: «Would you go without it and would you let it for Moslems. Count the surplus and put it in its place you would relieve yourself and your money. Don't waste money. If you do that, you would lose yourself and your money.

He wrote to Otba: «If people shun you for injustice and distanced themselves from you beware that you will be the target of accusation for your oppression or tyranny.

If you kept your faith in Allah you will be true. Then, meet your promise to Allah and obey His orders for He will be your supporter and helper.

When Omar knew that Horqus stayed at al-Ahwaz Mountains while people used to go to him for judgment and as the mountain was hard for those who wanted to go to him Omar wrote to him:

«I knew that you stayed at a hard house which you couldn't be visited except by effort. So, make it easier for Moslems. And depend on a two-way means one for the Afterworld and the second for your world. Thus, you keep your own world and maintain your Afterworld».

Yazdejird back to fighting Moslems

20 Hijra - 641 A.D.

Al-Hurmozan captivity

Yazdejird had run away from Arabs to Maro. He stayed there to instigate Persia's people regretting for what was taken from their reign. They contacted with Ahwaz people and pledged to support each other. News came to Horqus Ibn Zuhair, Juze', Salama and Hermala on this fact. They wrote to Omar on this. Omar wrote to Sa'ad: «Send to Ahwaz many soldiers with al-Nu'man Ibn Magres and A'jel- Let them stay close to al-Hurmozan and make certain of the situation. He also wrote to Abu Musa al-Asha'ari. He already appointed him in al-Basra after sacking al-Mogheras to send many soldiers and appointed Sahl Ibn Oddai the brother of Suhail as commander. Then, send al-Bara'a Ibn Malek, Majza'a Ibn Thawr Or'fuja Ibn Harthama and others. And he appointed Abu Sabra Ibn Abi Raham in al-Kufa and al-Basra.

Omar Ibn al-Khattab appointed Abu Sabra Ibn Abi Raham as general

commander at that attack. He was Quraishian and Ameri (from Quraish — Amer tribe).

He embraced Islam in the begining of Islamic call. He took part in Badr, Ohud, al-Khandaq and all other battles with the Messenger of Allah, to whom May Allah's Blessings and peace be granted and the Messenger of Allah made him brother with Salama Ibn Waqsh.

Al-Nu'man Ibn Muqren went out with al-Kufa people. He marched to Ahwaz on mules. Then, Horqus and Salama and Hermala went towards al-Hurmozan as he was in Ram-Hurmoz. Al-Hurmozan was defeated in Tastur in al-Khanadeq (trenches). They all were under the command of Abu Sabra and besieged them for more than a month. The polytheists carried out, in the days of Tastur, about 80 offensives in which war was raging one day for and another against. Then, Moslems stormed their trenches and entered their cities after a strong fight. Al-Hurmozan resorted to the citadel and protected himself. When he saw that they tightened the noose of blackade, he called his followers and said: «I might unite with you..» Then, Moslems captured him and tied him. They seized Tastur and sent their vanguards to capture the towns surrounding it.

Loots were distributed. Each horseman took 300 shares and each infantry man took 1000. Many Moslems were killed. Al-Hurmozan killed Mujza'a Ibn Thawr and al-Bara'a. And Abu Mouse left for al-Basra by the order of Omar.

Al-Hurmozan taken prisoner of war to Medina

Abu Sabra sent a delegation to Omar Ibn al-Khattab with al-Hurmozan and when they entered the city they prepared al-Hurmozan in his shape. They dressed him in his costumes made of gilded silk. They put on his head a crown called «Al-Azen» decorated with pearls and on him they put his other ornaments. They did so to let Omar and other Moslems see him in his real shape. Ten, they went out to people heading for his home. They did not find him at home. They asked about him. It is said he had gone to Masjed to meet a delegation that had come from al-Kufa. Then, they went there, but they did not see him. When they left, they passed by boys from Medina playing. They told them: «If you want to see the Commander of Believers you will see him sleeping to the right of Masjed placing his head on his gown.

Omar had met al-Kufa delegation puting on his gown. When they completed meetng with him and left he took off his gown and placed it under his head to sleep. They went to see him and when they saw him they sat close to him. There was nobody sleeping there or any other man awake except him with his stick in his hand. AL-Hurmozan said: Where is Omar? They said: Here he is!

The delegation told people to be silent. Al-Hurmozan listened to the delegation. He said: Where are his guard and escorts?

They said: There is neither guard nor escort, nor devan. He said: «He must be a Prophet». They said: «He is acting like prophets». Then people gathered there and Omar got up because of the noise. He sat up. He looked at al-Hurmozan. «Al-Hurmozan»! He said.

They said: Yes! He looked at him and said: «I pray that Allah protect us from fire and I beseech Allah's help. Thanks be to Allah who humiliated this and his folks by Islam.

O, Moslems! Cling fast to this religion and be guided by your Prophet's Sunna. And do not be arrogant by the world; it is vanity».

The delegation said: «This is the monarch of Ahwaz. Speak to him!

He said: «When he takes off all his ornaments».

He took off all things except his underwears and they dressed him in a very ordinary dress.

Omar said:

«O, Hurmozan. How do you see things, the case of betrayal and the judgement of Allah?»

He replied: «O, Omar! You and we were in the pre-Islam era. Allah let you and us alone. So, we defeated you. He did not support neither you nor us. But, when he stood with you, you defeated us..»

Omar said: «You defeated us in the pre-Islam era by your unity and our disunity».

Then Omar said: «What is, then, your execuse or plea for your violations more than one time?

He said: «I fear you may kill me when I tell you».

He said: «Do not fear that. They brought him water to drink. They brought him a coarse glass. He said: «If I die of thirst I will not drink in this

glass». He held it with a trembling hand. He said: «I fear to be killed while I am drinking water».

Omar said: «Don't worry! You can drink safely».

Omar said after al-Hurmozan had drunk water: «Give him another glass. Do not let thirst and killing meet with him».

He said: «I don't need water. But I wanted to get safety with it».

Omar said: «I'll kill you». He replied: «You bestowed safety upon me!». Omar said: «You are liar!». Anas said: «He is true, O, Commander of Believers, you have granted him safety!».

He said: Woe unto you Anas! Is it me or the killer of Majza'a and al-Bara'a? I swear by Allah; either you introduce me an outlet for your saying or I'll punish you. He said: «You told him you will be safe till you tell me and you told him «you will not be harmed till you drink»..

Others said the same thing. He came close to al-Hurmozan: «You have cheated me. I swear by Allah, I will not be fooled except for Moslem. Al-Hurmozan became Moslem and he let him stay in Medina and granted him 2000.

Al-Maghira Ibn Shu'ba was the translator who knew Persian.

The delegation asked for going further into conquest

Omar told the delegation: Moslems might harm the people under Islam's protection and this is the reason for their resentment».

They said: «We don't know any thing but loyalty and good treatment».

He said: «How is that? He did not hear any reply from them accepted by him, but what al-Ahnaf said: «O, Commander of Believers. I tell you that you asked us not to go too far in the country and ordered us to only keep what is in our hands and that the king of Persia was alive among them; and that they still fight us so long as it is their property and reign. And two monarchs cannot be in agreement or meet but one of them will topple the other. I see that we did not take anything yet except when they resurrect. And their reign is the only thing that revives them. And it is still their objective until you gives us permission. So, let us go too far into their

country in order to remove it from Persia and to get them out of their pride. There, the hope of Persia's people ceases and their ropes will be cut.

This is the advice of al-Ahnaf to Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, because Omar's policy provided that the army should stay in the country conquered not to go into the country conquered in pursuit of the enemy remains. But Omar sought to re-mobilize the army and to see it united in the country conquered. He was so cautious fearing that the enemy might cut the retreat routes of Moslems. So, the Moslem army stayed in their places without further progress according to the caliph's orders. But, this plan was no longer useful after Moslems defeated Persians in several places, So, marching forward became a necessity. Thus, Persians were able to unite and they were re-united by Yazdejird. They attacked Moslems in the country conquered. Had they been allowed to go a head with their onslaught and hunting the enemy defeated by them. They (Persians) would have not been able to do so.

For this al-Ahnaf requested the commander-in-chief to change his first plan and to permit Moslems march on in order to prevent the army from remobilizing armies.

When Omar heard al-Ahnaf's opinion he said: «You are true, you have explained the case in the best manner».

He discussed with them their needs and what they want for their people's public interests. And he gave them the green light to do what is the best for Moslems. Messengers, later, came to Omar telling him about the Nahawand people's meeting. This is the first step that gave way for further Islamic penetration into Persia.

Al-Sus Conquest

And Nahawand Battle

21 Hijra- 642 A.D.

Al-Sus is a town in Khuzistan. It is said it is the literation of the word al Shush. It means the good, honest, nice and delicious. Nahawand is a great city in Hamadan Kebla. Between them there steparates a three-day travel distance.

Abu Bakr al-Hazli reported Mohammad Ibn al-Hasan saying that Nahawand Battle took place in 21 Hijra.

Abu Sabra arrived in al-Sus as Shahriar, the brother of al-Hurmozan, was there. Moslems cordoned it and fought them. Abu Mousa marched towards al-Basra from al-Sus. In al-Basra, there appointed al-Muqtareb Ibn Rabe'a[1]. Yazdejird mobilized Persians in Nahawand as Nu'man was in al-Kufa besieging the people of al-Sus, with Abu Sabra and Zerr[2] besieging the people of Jindi-Sabour[3]. Later, Omar sent a letter on moving al-Nu'man to the people of Nahawand. He clashed with them before marching. Munaf Ibn Sayad was with Moslems at al-Nu'man horsemen. He conquered Bab al-Sus by force. He broke the chains and locks. So, Moslems entered and its people requested accord. And Moslems accepted the deal.

Afterwards, Moslems marched till he reached Nahawand. Al-Muqtareb marched to Jindi-Sabour with Zerr. Moslems cordoned it for a period of time. He surprised them by opening the gates. So, markets were opened and people went out. Moslems sent to the people to inform them on their positions. They said: You gave us safety word and we accepted it and accepted tribute too on condition that no harm would befall us. They said: «What have we done?» They replied: «We did not lie». Moslems discussed the matter among themselves. They found that there was a person called Mukanef, whose origin was from there, who sent the message of safety. Moslems said: «The one who sent you the letter was an ordinary person. They said: «We don't know you person, whether he was free or slave. He came to us and we accepted his offer. We haven't changed our mind. If you wanted; you might betray us. Moslems stopped their combat actions. They sent a message to Omar, for whom may Allah's good pleasure is prayed. The caliph accepted the matter as it was and approved the accord.

Assem, the poet, wrote a poem praising the act of Mukanef, his truth and good traits for he led to accord and halted blood-letting.

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(1) He is al-Aswad Ibn Rabe'a who came to the Messenger of Allah. He told him: (Why have you come?) He said: Come nearer (Iktareb) with your companion. He left al-Aswad, then he was named al-Muqtareb.

(2) He is Zerr or Zerrin Ibn Abdullah Ibn Kleib al-Faqimi. He was commander of an army that conquered Nisapur by consent.

(3) Jundi-Sabour is a city in Khuzistan built by Sabour Ibn Ardashir. It was named after him. The captives of Romans were in it and a group of his soldiers. It is a fortified city with good agriculture and palm trees.

Daniel's tomb

In al-Sus, there was the body of Daniel, the greatest Prophet of the Hebrews. It was said his name was Qadi Allah «The Judge of Allah». It was also said he was the writer of Daniel Sifr (Book). His body was moved to Babel in 606 and it was said Omar ordered prayers on him and burying him in a place that al-Sus people couldn't harm. (He died in 534 B.C.). So, Omar did that to honour him as a great Prophet. His body was inside a closed coffin in which there was a long stone engraved like a basin. Abu Mousa ordered after he was instructed by Omar to dig a grave for him inside the River, then to bury him inside it and to let, then, water flow over the tomb. It is said. Daniel, may peace be upon him, is in al-Sus River and water flows over his tomb till this day. In the Mu'jam (dictionary) of Buldan (countries) it was said that Bakht-Nassar moved Daniel to it (to al-Sus) when he conquered Bait al-Maqdes. And that he died there; and it was said that its people were performing the prayers of rain in his name and in his honour if drought hit them, etc..

Moslems called the Nahawand conquest as the conquest of conquests because after it there was no war and because after this battle Persians did not stand on their feet. Al-Nu'man fell martyr in this Battle.

When Omar was informed on al-Nu'man's martyrdom he cried on him.

The reason for sending al-Nu'man to Nahawand

Al-Nu'man Ibn Muqqaren stayed in al-Basra and later he moved to al-Kufa and came to the city. He conquered al-Qadesieh. When Omar, for whom may Allah's good pleasure is prayed, was informed by him on the Persians' meeting in Nahawand, he wrote to al-Kufa and al-Basra people so that two thirds of their armies march on and that he would appoint a man of efficiency as commander. He walked out from the Mosque and saw al-Nu'man Ibn Muqqaren performing prayers. He ordered him to be the commander of the army in fight against Persians. And he said if al-Nu'man was killed, Hudaifa would succeed him, and if Hudaifa was killed, Jarir would succeed him. Thus, al-Nu'man went out with Hudaifa, al-Maghira

Ibn Shu'ba, al-Ash'ath Ibn Qais, Jarir and Abdullah Ibn Omar. When al-Nu'man reached Nahawand he said: «O, Moslems! I saw that the Prophet, to whom may Allah's Blessings and peace, if he did not fight early in the day, he delayed fight till after sunset. O, Allah, bestow upon Nu'man the martyrdom with the victory of Moslems and may thee help them do so».

People felt safe. He also said, when I shake the banner three times, you have to launch your attack with the third. And if I were killed do not worry about me.

When he shook the banner for the third time, people started fighting, but he was killed. Hundaifa took the banner and Allah helped them prevail.

Al-Nu'man was killed on Friday. When news of his martyrdom reached Omar, he placed his hand on his head and cried bitterly. Ibn Mas'oud said: «For faith there are houses and for hypocrisy there are houses too, and those of faith are there in Abu Maqqren's home».

The number of Moslem soldiers at Nahawand Battle was 30000; whereas Persians were 150000 under the command of al-Fairazan. 30000 soldiers were killed on the battle-field, others ran away to the adjacent mountains. And there 80000 were killed. Al-Fairazan fled to Hamadan, which is 15 Fersukhs away from Nahawand.

As for the details of Nahawand Battle, which did not reach people, they are that Nahawand had been surrounded by trenches. So, Moslems cordoned it and began to skirmish with them from time to time with the aim of getting them out of the trenches to fight them on the ground, but they did not go out. They stayed at their fortifications. Moslems got bored of staying so without fighting. At last, al-Nu'man prepared a plan to get the soldiers of the enemy out of their hideouts. He ordered his army to retreat leaving non-important things behind to delude the enemy. The plan succeeded. Persians attacked cautiously hunting the Moslems. Al-Nu'man continued for the second day running pretending that his army was in retreat as the enemy was after them.

When he saw that he succeeded in dragging them to a big distance away from their fortress he ordered his army to counter attack Persians on the second day because time was at night. Next day, the two armies clashed and fought fiercely. Al-Nu'man was hit with an arrow and he fell martyr. They carried him to his brothers. In the History of al-Tabari:

«Al-Nu'man was carried and people carried him and his banner was

raised. They attacked Persians like eagles as al-Nu'man's body was coffined with white. They fought by swords. People did not hear about a battle in which Moslems fought stronger or fiercer. They killed many Persians and many Moslems were wounded or killed. Horsemen slipped in the blood and Nu'man's horse slipped down and al-Nu'man was killed as a result.

Then, Hudaifa took up the banner as mentioned above. Those who were not killed from Persians had run away to mountains adjacent to Hamadan including al-Fairazan. Moslems followed them under the command of al-Qa'qa'a and killed most of them. Al-Fairazan was also killed. Moslems got many loots and captured Hamadan. At that time, Persian leaders came and made accord with them on Hamadan[1].

After the battle, Omar ordered Moslems to storm the country as a whole (Persia) in inplementation of al-Ahnaf Ibn Qais. He appointed the chiefs of soldiers to conquer the country and sent battalions to their commanders. There were:

(1) Al-Ahnaf Ibn Qais to Khurasan.

(2) Mujashe' Ibn Mas'oud al-Salami to Azdashir Khurrah[2] and Sabour.

(3) Othman Ibn Abi al-Ass al-Thaqafi to Istakher.

(4) Saria Ibn Zanim al-Kenani to Fasa and Dara in Jard[3].

(5) Suhail Ibn Oddai to Karman[4].

(6) Assem Ibn Amre to Sajistan[5].

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(1) Hamadan city was the second city in Persia. In it there was a great number of Jews.

(2) Azdashir Khurrah- Yaqout said it was a compound name. It means Baha, Ardashir. It is one of Persia's areas where cities such as Sheraz, Jour, Khubar, Memindo al-Siamakan and al-Burjan cities are. As for Sabour, it is a well known area in Persia. It is rich with orchards and known for its fruits.

(3) Fasa is a city in Persia. Between it and Sheraz there are four stages. But Dara, the area, is in Jard. It is a big city. It is old city with a fortress and a trench.

(4) karman is a state between Persia and karman Sajistan and Khurasan.

(5) It is a locality and a big state to the south of Harat. It is plain mountainless. It has many palmtrees. Its men were known for their courage. They used to walk with swords in their hands, and used to put on three or four Turbans.

(7) Al-Hakam Ibn O'mer al-Taghlebi to Mukran[1].

Omar supplied them with a group of al-Kufa people. He supplied Suhail Ibn Oddai with Abdullah Ibn A'tban and al-Ahnf with A'lqama Ibn al-Nader, Abdullah Ibn Abi A'keel and Rabe' Ibn A'mer. And he supplied Assem Ibn al-Hakam Ibn Amer with Shehab Ibn al-Makhareq in Jamou'.

Moslems' loots in Nahawand Battle

Moslems entered Nahawand on the day of the Battle and after the defeat. They captured the city and seized all things; such as properties and furniture. Those who were in Nahawand awaited those who were to come to them from their brethren; al-Qa'qa'a and Na'im. Al-Hurboz, the person in charge of ammunition, Fire House, came to them for safety. He told Hudaifa about it and said: «Do you grant me safety, I and the people I choose, on the condition I'll get out all Kusra's ammunition that was left here with me for difficult days??

He said: «Yes». He brought a precious jewelry and sent them to Omar with the one fifth of loots.

Hudaifa had already divided them and sent the remains with al-Saeb Ibn al-Aqra'a al-Thaqafi. When he reached, Omar put them at Bait al-Mal (The Moslems treasury).

In the morning, he summoned al-Saeb as he had returned to al-Kufa. He returned to Medina immediately. When Omar saw him he said:

«What happened to me and to al-Saeb»?

«I said: Why? He said: Woe unto you. I swear by Allah, when I slept at night as you went out, angels began to drag me to fire saying: «We are going to burn you by the jewelry you have taken from the loots».I say, I will divide them among Moslems. So, take them from me and sell them as Moslems property and treasury.

He said: «I took them and put them in al-Kufa Mosque. Amre Ibn Harith al-Makhzoumi bought them from me for 200000 dirhams. Then, he travelled to Persia sold them for 400000 dirhams. The share of each

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(1) This state is between Karman and Sajistan from the west and the north, the sea from its south and India from east. It is a big area known for its wasteland and drought.

horseman in Nahawand was 6000, whereas, the share of each infantry man was 2000.

Hudaifa gave people chosen from among those whose actes were good from the fifths of the loots.

And when he brought the captives of Nahawand to the city, Abu Lu'lu'a' Fairuz the servant of al-Maghira Ibn Sh'uba patted the heads of children and cried. He also said: «Omar ate my heart!». He was from Nahawand. Romans took him as captive in the days of Persia and Moslems, later, held him as prisoner of war. And he belonged to the place where he was held.

Sa'ad Ibn Abi Waqqas

In the 21st year of Hijra, when Yazdejird was mobilizing soldiers to fight Moslems, a group of people rebelled against Sa'ad. They did not care for what happened to people. One of those who did so was al-Jarah Ibn Sinan al-Asadi. Omar said to people: «I swear by Allah that what happened to you does not prevent me from what is going on. Omar sent Mohammad Ibn Mossalama while people were preparing for Persians. Mohammad was the chief of labourers who followed up the complaints of people during Omar's time.

He made a tour asking about Sa'ad in al-Kufa. He asked a group of people about him. They paised him except those who were loyal to al-Jarah al-Asadi. They kept silent. They did not say any thing but deliberately forsake commending him. When he reached Bani Abs (tribe), he asked them. Osama Ibn Qutada said, when he asked them: «O, Allah! He does not divide in equality nor show justice in cases, nor invade in rain. Sa'ad said: «O, Allah! If he said this in hypocrisy or with the purpose of gaining reputation. May Thee turn him and most of his family blind and subject to ordeals and may Thee make his sons and daughters many.

Later, he became blind and he got ten daughters. Then, Sa'ad supplicated complaining about those people: O, Allah! If they went out with the aim of evil, arrogance or hypocrisy; may Thee make their country in turmoil. So, they got in troubles and bloody disputes.. Sa'ad said: «I am the first man who killed one of the atheists. And the Messenger of Allah, to whom May Allah's Blessings and peace be granted, had parents to do with me more than any one before. People claim I don't perform prayers well and that hunting takes most of my time.

Mohammad Ibn Mosallama went out after he heard from people what they had said about Sa'ad. He took them with him to Medina acceompanied with Sa'ad. They visited Omar and told him the news. He said: «How do you pray, O, Sa'ad? He replied: «I protract the first and cancel the last! He said: «This is the reason for accusatin, O, Abu Ishak! He asked him! Who is your successor in al-Kufa, O, Sa'ad? He replied: «Abbullah Ibn A'tban. Then, he approved him. At his time, the Battle of Nahawand took place. These accusations addressed to Sa'ad did not find way to show evidence. Those who said he was not good at prayers are ill-intentioned. They want to defame one of the great companions and leaders, but Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, wanted to put an end to this at a time when Moslem soldiers were on battlefield. So, he sacked him and replaced him by his successor in al-Kufa. The Caliph knew that accusations against Sa'ad were groundless because he told al-Jarrah and those who were with him: The evidence of the evils you have is your working in this matter. And you have got people standing in your face. I swear by Allah, there is nothing that prevents me from viewing what you have even if they stood against you».

Envy is a characteristic which human beings have. And there are many people who envy the great people whose high positions are not easily reached.

Asbahan Conquest

Asbahan, and it is named Asfahan, is a city in the Persian part of Iraq. It is located on the Bank of Zendroz River, to the northern side, 210 miles off Tehan, to the southern side. It is in the dmidest of a vast plains irrigated by Zendroz River.

Omar Ibn al-Khattab for whom may Allah's good pleasure is prayed, sent Abdullah Ibn A'tban to Asbahan. He supplied him with Abu Mousa. Omar had sacked Abdullah from al-Kufa and appointed Ammar Ibn Yasser in his place. Abdullah marched to Asbahan and Jai was its base, whereas al-Asbidan was the commander of its soldiers. Shahriar Ibn Jazweh was in the load alongside Baha al-Fazosfan. After besieging and fighting it, al-Fazosfan made accord on Asbahan on the condition that those who wanted stayed and paid the tribute; and this is applied to those whose lands were seized by force. But, those who rejected to do what we had already done had the freedom to leave wherever they wanted and their lands would be yours. He told them this, Jai's people accepted to make a deal except thirty men from Asbahan

who followed Kerman. Abdullah and Abu Mousa entered Jai'. He sent a message on this to Omar. Omar ordered Abdullah to march forward to meet Suhail Ibn Oddai so that «You fight together against those people in Keman. They marched on and he appointed al-Saeb Ibn Aq'ra'a. He caught up Suhail before, he (the later) arrived in Kerman.

This is the text of Asbahan accord letter:

«In the Name of Allah, the Most Gracious, Most Merciful; This is a message from Abdullah to al-Fazosfan and the people of Asbahan and its surroundings. You will be safe if you give the tribute. And you have to pay the tribute as much as you can, every year; you pay it to the one who rules your country for each mature person. Do not practice bad powers on Moslems. And Moslems have to advice you and you have the right to safety if you complied with this. If you changed anything or violated this accord, you would be no longer safe. And he, who swears a Moslem shall be punished. And if he beats a Moslem we will kill him».

Those who authored and witnessed were Abdullah Ibn Qais, Abdullah Ibn Warqa'a and Ismat Ibn Abdullah.

Azerbaijan conquest

As Na'im was in Hamadan leading a 12000-strong army he confronted the people of Delm and Azerbaijan. They rallied in Waj Roz[1] between Hamadan, Caspian area and he marched towards them. They fought fiercly and it was a great battle. Persians were bitterly defeated. They informed Omar on the conquest. He ordered Na'im to go and fight in al-Rai and to stay there after conquering it.

Al-Rai conquest

22 Hijra - 643 A.D.

Al-Rai is a town in Delm area, in the Persian part of Iraq.

It is five kilometers off Tehran, to south east. It was a famous city and one of the most important towns in Persia.

Arabian historians said it is a mountainous area, there was 160 fursukhs

(1) Waj Roz is between Hamadan and Caspian area. Na'im, commander of the army praised his soldiers bravery and heroism in a poem he wrote.

between it and Nissabur and 27 Fursukhs between it and the Caspion area. It was a central strategic region for travellers.

Al-Astakhri said it was larger than Asbahan because he said: «There is no larger than Al-Rai in the mountains. Then, he said: «AL-Rai is a city which is older than any other city but Baghdad, in the east, though Nissabur had a larger area.

Omar Ibn al-Khattab for whom may Allah's good pleasure is prayed, hoped that Moslem armies would move into Persia to invade it ceaselessly. Yazdejird rejected to surrender as peoples living to the south area of the Caspian Sea met under the command of Asfendyaz, the brother of Rustom to defend al-Rai. So, Moslems marched under the command of Na'im to fight them. Then, Asfendyaz retreated to Azerbaijan, and he was defeated there too. He was also taken prisoner of war.

As for Yazdejird, he ran away from al-Rai to Asbahan.

He asked the king of al-Rai to defend the city. His name is Siawkhish Ibn Mahran Ibn Bahram. Sinwkhish asked for supplies from the people of Zenbound, Qomes, and Jerjan. They supplied him with men in fear of Moslems. They fought with Moslems in al-Rai mountain's foot close to the city.

Na'im has already left Waj Roz. And when he approached from al-Rai, he met a man called al-Zainabi. The man asked for accord in contravention with al-Rai king (Siawkhish) mentioned above. The man told Na'im: «The people are many and you are few. So, send with me horsemen to enter their city from an entrance they don't feel it. And you continue fighting them here. If we moved towards them, they would not be able to stand steafast. Thus, Na'im sent with them horsemen at night. He appointed his nephew al-Munzer Ibn Amre. Al-Zainabi helped them enter the city and they seized the city. Na'im damaged their city, which is an old city. Then, he oredered al-Zainabi, to build a new city the new al-Rai city. Na'im wrote to Omar on the conquest and he distributed the loots.

When Omar received the news of conquest of al-Rai he ordered Na'im to send his brother Sweid Ibn Maqqren alongside Hind Ibn Amre al-Jumli and others to Qomes[1] and then Sweid captured it without resistance. Those

(1) It is a big area including cities and towns as well as villages and farms. It is in the backyard of Tabristan mountains.

who went to Tabristan made a deal with him. Then he moved in to Jarjan[1] and its king made accord with him. Its king's name was Zernan. Accord was made on tribute for stopping war in Jarjan and that Sweid should help him if he was the conqueror. Sweid accepted the deal.

Al-Rai people Accord

Na'im wrote an accord letter to the people of al-Rai. Following is the text of the letter:

«In the Name of Allah, the Most Gracious, Most Merciful. This is what Na'im Ibn Maqqren al-Zainabi gave; safety for the people of al-Rai and for those who were with them; for tribute as duty of every mature person in each year on condition that they advice and not keep hatred and on condition that they acknowledge the Moslems and deal with them in good manner. He who swears a Moslem or treats him badly shall be punished. And he who beats him shall be killed.

He also wrote an accord letter to the people of Qomes, Jarjan and Tabristan in the same sens.

Al-Bab city conquest

Al-Bab or «Bab of al-Abwab» (Gate of the Gates) is located on Tabristan Sea, which is (al-Khazr Sea). It is one of the most important seaports. Close to it is located a mountain known as «The Wolf».

Omar ordered Abu Mousa to be back to al-Basra. And he returned Suraqa Ibn Amre, who was called Za-l-Nour (The one with light) to al-Bab and appointed Abdul Rahman Ibn Rabe'a in the lead. He appointed on one wing Hudaifa Ibn Asid al-Gufari and Balkir Ibn Abdullah al-Laithi on the other. He was close to al-Bab before Suraqa Ibn Amre comes to the site. When the vanguard came under the command of Abdul Rahman, its king wrote to him. His name was Shahr-Beraz. He was a man from Persia. He gave him the safety word to come to him. Shahr-Beraz came to him and said:

«I am vis-a-vis a brutal enemy and other different peoples who do not

(1) Jarjan is a famous city between Tabristan and Khurasan. It is located on a great valley.

belong to ancient descents. And he who has ancient descent and good reason should not appoint people like those at the account of those who have ancient descents. And that person who has ancient descent is the relative of the person with ancient descent, wherever he was. I am not from the Qabaj nor from the Armanians. As you are now the conquerors of my country and my nation. I am today one from you; my hand is with your hands and ,my tendency is with yours. May Allah bless you and us. Our tribute is yours and victory is yours too. We will do what you like us to do... Do not humiliate me by tribute for you may weaken us vis-a-vis your enemy».

Abdul Rahman said: «There is a senior person above me who is in charge of all things. March on to him». He marched to Suraqa and talked with him on the same topic in the same words with the aim of exempting him from the tribute! Suraqa said to him: «I accepted this from those who were with you on this opinion so long as they keep on it. And tribute must be imposed on those who do not give up rejection of our accord».

He accepted that and this became a method of dealing with all other peoples who fought polytheists; and those who were not paying tribute except those who lead a rebellion for dropping it in the same year..

Suraqa wrote a letter on this to Omar. He gave him permission. Following is the text of the letter sent by Suraqa to Shahr Beraz:

«In the Name of Allah, the Most Gracious, Most Merciful. This is the safety word Suraqa Ibn Amre, the labourer of the Commander of Believers, Omar Ibn al-Khattab, has given to Shahr Beraz, the people of Armenia and Armenians. He gave them safety to themselves, their money and their community, not to be harmed or humiliated. The people of Armenia have to commit themselves to the accord and to abide by its provisions. Penalty will not be imposed on those who accept. And those who do not accept shall be dealt with like the people of Azerbaijan such as penalty and taxation. Abdul Rahman Ibn Rabe'a Salman Ibn Rabe'a and Bakir Ibn Abdullah witnessed and Marda Ibn Maqqren wrote the accord and witnessed».

Afterwards, Suraqa sent an army to fighting the people of the surrounding mountains in Armenia. Bakir made accord with the people of Mouqan from the Mountains of Qabaj on one dinar tribute on each mature or its equivalent..

Mouqan is a state in Azerbaijan. The traveller passes from Ardabil to Tabriz in the Mountains.

Suraqa Ibn Amre passed away and appointed Abdul-Rahman Ibn Rabe'a. Omar approved his appointement. Abdul Rahman was also called Za-l-Nour like Suraqa.

Turks' invasion

Omar ordered Abdul Rahman to invade the Turks. He walked out heading his army till he passed through al-Bab. Shahr-Beraz said to him: «What do you want to do? He said I want Blenjar (It is a city in al-Kazr country beyond Bab al-Abwab).

Shahr Beraz said: We accept their call from beyond al-Bab. He said: «But we don't accept this from them till we arrive in their country. I swear by Allah, we are backed by peoples if our commander ordered us we can destroy them. He asked: Who are they? He replied: A people who accompanied the Messenger of Allah, to whom May Allah's Blessings and peace be granted, went into this case with true intention. They were a people of grace and hospitality in the pre-Islam era. Their grace and hospitality have increased and victory is still theirs.

Abdul-Rahman Ibn Rabe'a marched on with his army. When he entered Turks feared them in the first period. They said those were angels who are not affected by weapons.

It was reported that a Turk hid in a wood and shot a Moslem by an arrow and killed him. Then, he shouted:

«O, people! They die like you!! Why do you fear them?

So, they were encouraged till Abdul Rahman Ibn Rabe'a, the commander of the Moslem army, was killed. The banner was taken by his brother. He continued fighting and managed to bury his brother in the outskirts of Blenjar. Then, he retreated with the remaining Moslems via Jelan route.

The assassination of Omar Ibn al-Khattab

(For whom may Allah's good pleasure is prayed)

24 Ze-al-Hejja 23 Hijra 3 Nov. 644 A.D.

It was reported that Omar had said late in his life: «O, Allah! I have grown old. My strenght faltered and my people grew larger. O, Allah! May Thee taketh my soul as I still have sound mind and sound body». He said this while he was in Mecca when he made pilgrimage. When he went to Medina he addressed people:

«O, people! I have opened for you the bright route to lead a true life and left you in a clear situation»!

Then, he continued: «Beware that you might mislead people either to the right or to the left and beware you might avoid the verse of al-Rajm (stoning); and that one might say we should not depend on two judgments from within the Book of Allah. I saw the Messenger of Allah, to whom May Allah's Blessings and peace be granted, stoning and we followed his suit. I swear by Allah.. Lest people say Omar forged the Book of Allah I would write in the Quran... We read it: The old man and the old woman, if they committed adultery stone them»..

(It also was reported that Omar had said: «I saw as if a cock had picked me twice. I said it leads me to martyrdom and a Persian shall kill me[1].

Anyhow Omar liked to die as martyr.

This vision was reported by several sources. Omar told it in the year he died after he returned from his pilgrimage to Medina. He addressed people on Friday. He told them what he had seen. In another story, it is said that Asma'a, daughter of O'mais, was the one who interpreted his vision to him. The cock means a Persian man.

Asma'a daughter of O'mais was the wife of Abu Bakr al-Seddeq, who

(1) Tabaqat Ibn sa'ad.

was well informed on the interpretation of vision. Undoubtedly, she made use of his experience.

The one who stabbed Omar was the boy of al-Maghira Ibn Shu'ba, Abu Lu'lu'a. Al-Maghira was a companion who embraced Islam in the year of al-Khandaq (Trench) Battle. He was known for his cunning and wisdom. It was said he had immaculated some three hundred women in Islam. Omar appointed him in al-Basra. Then, he moved him from it to al-Kufa. He stayed there until the assassination of Omar. Then, Othman appointed him there and, later, he sacked him. He witnessed al-Yamama and al-Sham conquest. He was hit in his eye on al-Yarmouk Day (Battle) and he took part in Nahawand and Hamadan Conquests and others. When Omar entered the Mosque he used to stand among people. Then, he used to say arrange yourselves (Moslem worshippers). When they prepare themselves he cries Allahu-Akbar. At that moment, when he cried Allahu Akbar he was stabbed. He said: He killed me, the dog!». Then Abu Lu'lu'a ran among people stabbing them to force his way out. He stabbed some thirteen Moslems; nine of them died of wounds. A Moslem man saw him. He threw a gown on him to hold him. Then, he (Abu Lu'lu'a) killed himself..

Omar had not completed prayers yet. Abu Al-Abass held the hand of Abdul Rahman Ibn A'ouf and introduced him in front of Moslems. They performed the dawn prayers, (lightly not long). In other parts of the Masjed, Moslems did not know what happened.

But when they missed Omar's voice, they said: «Allah, to whom be ascirbed all perfection and majesty». When they left, the first who saw Omar was Ibn al-Abass. He said: Look who killed me.

Ibn al-Abass went out. He walked for an hour and then he returned to him. He said: The boy of al-Maghira Ibn Shu'ba, who was a carpenter. He said: «What happened to him? May Allah beat him. I swear by Allah, I already ordered that he would be done favour. Then he said: «Thanks be to Allah who did not cause my death by a man called for Islam».

(His debts)

Omar summoned his son Abdullah, He told him «look how much debts I owe people.. Abdullah calculated them and found them 86000 dirhams. He told Abdullah: «In case Omar's money were repaid; then pay them for my debts. If you did not pay their money, then ask Qureish and do not promise them more than that».

Getting Aiysha's permissin to bury him at the Messenger of Allah's tomb

He told his son: «O, Abdullah, go to Aiysha, Mother of Believers, and tell her that Omar «greets you». Don't say the Commander of Believers! I am no longer their commander. Say to her he says to you: «Do you permit him to be buried with his companions? «The son of Omar went to her he found her crying. He saluted her. Then, he said: «Omar Ibn al-Khattab requests you to give him permission to be buried with his two companions.

She said: «I swear by Allah! I wanted it to myself. And today I prefer it to you than me». When he returned it was said: «This is Abdullah Ibn Omar».

He said: «Raise me». A man helped him lean on him. He said: «What do you have? He replied: She gave you the permission.

Omar said: «Nothing was more important than that place of lying. O, Abdullah Ibn Omar! Look if I died, then carry me to my bed. Afterwards, stand on the door and say: Omar requests permission. If she permitted me to enter; let me enter and if she didn't, then bury me in the grave of Moslems. When he was carried Moslems behaved as if there was no calamity befell them except on that day. It was a big tragedy to them. She permitted to let him be buried. May Allah hath mercy on him. Allah honoured him with the Prophet, to whom may Allah's Blessings and peace be granted. And he was honored with Abu Bakr, for whom may Allah's good pleasure is prayed.

Caliphate means consultation (Shura)

When he was dying, Omar was asked to appoint his successor. He said I don't find any one who has a right to this issue more than that group of people with whom the Messenger of Allah, to whom May Allah's Blessings and peace be granted, was satified. So, the one whom I appoint is the caliph after me. He named Ali, Othman, Talha, Al-Zubair, Abdul Rahman Ibn A'ouf and Sa'ad Ibn Abi Waqqas. It is was Sa'ad... It is him.. If not so, whom I appoint should get his help. I did not sack him for inability or betrayal. And he told Abdullah to be with them for consultation without getting any benefit from the issue. It was said that he told al-Ansar: «Get them into a house for three days. If they got well leave them, if they do not kill them».

Choosing the caliph

When those whom Omar mentioned met Abdul Rahman said: «Name three men of you as your candidates. So, al-Zubair named Ali, Talha named Othman and Sa'ad named Abdul Rahman. The three men became the group from which a caliph must be chosen Abdul Rahman said: «Who is the one to quit and leave the matter to me. And I vow not to prefer one to another. The two Sheikhs Ali and Othman kept silent. Abdul Rahman said: «If you leave it to me, I'll prefer no body. They said: Yes! Then he met separately with Ali. He told him that he had relation with the Messenger of Allah, to whom May Allah's Blessings and peace be granted, and if you were the caliph you would be just and if Othman became the caliph you would listen and obey? He said: Yes! Afterwards, he met Othman separately and told him the same words he had told Ali. Othman said: Yes! He said: Extend your hand Othman. He entended his hand and he gave him the pledge of allegiance. Ali and people did the same.

By doing so, Othman was chosen for caliphate. It is noticed that despite he restricted «the Shura» in those six people, Omar showed his bias to Sa'ad Ibn Abi Waqqas because he said: «If it would be Sa'ad is there». Then, he rplied in advance to what might be as a criticism of such a choice when he said: «I did not sack him for inability or betrayal. «But, they were not influenced by his statement. So, Othman was chosen by the use of the skills by Abdul Rahman Ibn A'ouf. He withdrew himself. Thus nobody remained except Ali and Othman. They authorized him to choose one of them for the caliphate. Then, to put an end to any possibility of dispute, each one took an oath to obey the other in case of choosing (the other) for the caliphate. By this, Othman was given the pledge of allegiance. The reason for Abdul Rahman's choice of Othman is that he consulted with the companions of the Messenger of Allah, to whom May Allah's Blessings and peace be granted, for three days; and he also consulted with the commanders of armies and notables. They adviced him to choose Othman; but some of them chose Ali as this will be mentioned later.

«Tabaqat Ibn Sa'ad» said that Abdul Rahman met with Ali and then with Othman separately. Afterwards, he gave the pledge of allegiance to Othman.

This is what we mentioned before and this is closer to the right... The pledge of allegiance was publicly stated as «al-Tabari» reported. When they

performed prayers of the morning. Abdul Rahman gathered the people and invited the immigrants and al-Ansar as well as the commanders of armies. They met in al-Masjed. He addressed them saying: «O, people! You like to return to your countries after knowing their commander.

Sa'ad Ibn Zaid said: «We see you efficient».

He said: «Advice me something else». Ammar said: «If you wanted to prevent disput among Moslems you have to give the pledge of allegiance to Ali».

Al-Meqdad Ibn Aswad[1] said: «Ammar is right. If you gave the pledge of allegiance to Ali, we obey».

«Ibn Abi Sarh said: «If you wanted to prvent dispute in Quraish, you have to give he pledge of allegiance to Othman».

Abdullah Ibn Abi Rabe'a said: «He is right.. If you gave the pledge of allegiance to Othman we obey».

Ammar swore at Ibn Abi Sarh and said: «When were you one of those who advices me».. Then, Bani Hashem and Bani Omaya talked, Ammar said: «O, people Allah to whom belong glory and might honoured us with his Prophet and with his religion.

So, why you try to prevent the people of Ahl al-Bait of «your Prophet» from this matter».

A man said: You have exceeded your limits... O, son of Summaya! Who are you to judge this matter as Quraish chooses its commander!!!

(Sa'ad Ibn Waqqas said: «O, Abdul Rahman! You must do your job before people go into dispute»..

Abdul Rahman said: «I have discussed and consulted. He met Ali and said: «You have to vow to act according to the Book of Allah and the Sunna of His Prophet and the biographies of the two caliphs after him». He said: «I hope to do so and to act by my knowledge and capability».

He also met Othman and told him what he had already said to Ali.. He replied: Yes! Then, he gave him the pledge of allegiance.

Ali said: I believe you were biased to him.. This is not the first day in

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(1) Al-Meqdad Ibn al-Aswad was one of the pioneers in Islam and one of the companions. Ibn Masou'd said: Seven showed their faith in Islam in Mecca. One of them was al-Meqdad Ibn al-Aswad. He immigrated to al-Habasha.

which you show this attitude towards us. May Allah bestow patience on us.

We only depend on Allah and seek His help.. I swear by Allah you did not choose Othman but for making him rely on your opinion and order. I swear by Allah he is in change of mind every day.

Abdul Raman said: «O, Ali! Don't let difference between us prevail? I contemplated and consulted people. They chose him (Othman). Ali went out saying: «The matter will certainley be over».

Al-Meqdad said: «O, Abdul Rahman! I swear by Allah, as you left him he is one of those who judge right and justice.

He said: O, Meqdad! I swear by Allah, I consulted with Moslems. If you wanted it to be for Allah's sake, may Allah reward you as a person who acts good!

Al-Meqdad said: «I never saw like this happening to Ahlul -Bait after their Prophet. I wonder that the people of Quraish left a man who has no equal in knowlede and in justice. I swear by Allah there is a prejudice against him.

Abdul Rahman said: «O, Meqdad! May you have faith in Allah. I have fear on you from sedition.

A man said to al-Meqdad: «May Allah hath mercy upon you from this man and from Ahl- al-Bait (family of the Messenger of Allah, to whom May Allah's Blessings and peace be granted).

(Ahlul-Bait Bani Abdul Muttaleb and the man said: Ali Ibn Abi Taleb.

He said: «The people have to look at Quraish and Quraish have to look at its home (family members), then, to say if he chose Bani Hashem, it will not get out of them at all. It wasn't in others than them in Quraish, you circulated it among you.

Talha[1] was absent. He came next day after Othman was given the

(1) Talha Ibn Obaidullah was one of the eleven men for whom the Messenger of Allah witnessed to enter paradise; and one of the pioneers in Islam, and one of the five who embraced Islam by the call of Abu Bakr, and one of the six men of Shura, with whom the Messenger of Allah satisfied before his demise. The Prophet called him Talha of the good, Talha of generosity. He was one of the first men who immigrated.

pledge of allegiance. They told him: «Give the pledge of allegiance to Othman. Othman said: «You are free to say whatever you want. If you rejected you might give it not.

He asked: «Do you give it back?»

He said: Yes!

He asked: Did all people give you the pledge of allegiance? He said: Yes. I accepted it.

Abdul Rahman gave the pledge of allegiance to Othman because as he said he consulted and contemplated though he was the son-in-law of Othman. But, Ali had a party and men who backed him. If there was a system of elections like the modern one each one might be subject to the result of elections and doubts might vanished as the desire of the notion was clear.

Yes, modern systems have their bad aspects and negative points but they remain more guaranteed. Undoubtedly, they had the favour for deciding the consultation (Shura) concerning the caliphate.

Al-Tabari reported that Ali knew; and he said later, that he was cheated, following Othman's choice.

He was fooled by Amre Ibn al-Ass as he met him at al-Shura night. He said: «Abdul Rahman is a hardworking and when you gave him determination he would quit thinking about it. But, you have to offer effort and energy. H wants to think about you more than to think about himself.

Then, he met Othman and told him: Abdul Rahman is a hardworking man. He would not give you the pledge of allegiance for the determination. So, accept it. For this Ali said: «It was a trick».

Amre Ibn al-Ass was in Medina at that time. We will see later he was the one who took the sword from Abdullah Ibn Omar. If the story of al-Tabari: was right, it was true that he was fooled by Amre Ibn al-Ass's saying because he told Abdul Rahman: «I hope I will work and act with all my knowledge and energy». But, Othman said «yes» as mentioned above.

Ali replied by effort and energy but Othman replied by determination. Then, he gave the pledge of allegiance to Othman.

Omar's recommendation to people

After Omar was stabbed, the companions of the Messenger of Allah,

to whom may Allah's Blessings and peace be granted, went to him. Then Medina people, later the people of al-Sham and then the people of Iraq. Everytime people went to him they cried, commended him and then asked him about the recommendation. He said: «I recommend you to take care of the Book of Allah. You will not go astray. And I recommend you to take care of immigrants; people either are more or less; and I recommend you to take care of al-Ansar. They are the people of Islam to which they resorted. And I recommend you to take care of Arabians. They are your origin and your subject matter. (And in another story brothers) and the enemy of your enemy. I also recommend you to take care of the people under Islam's protection. They are the trust of your Prophet and the good for your families. Leave me alone!!!

His recommendation to his successor (the caliph)

Omar, for whom may Allah's good pleasure is prayed, said recommending the caliph after him:

«I recommend the caliph after me to have faith in and fear of Allah and to take care of the pioneering immigrants, to keep their right and to maintain their dignity.

I also recommend him to take care of the people of far countries and to do good to them; they are the shield of Islam; the wrath for the enemy. The money collectors should not take from them more than their suplus by their will. And I recommed him to take care of al-Ansar who had the position and faith. I recommend him to take care of Arabians; they are the origin of Arabs and the subjet - matter of Islam and that surplus of their money should be taken to be given to their poor. I recommed him to take care of the protection pinciple which is the principle of Allah and His Messenger and to be applied, not to impose more than their capabilities, and to fight for this».

These two recommendations of Omar; the first for the public and the second for the private. He started his first recommendation with «the Book of Allah», and the second with (Faith in and Fear of Allah). This is evidence of his clinging to his belief to the very end; that belief which was implanted in himself and was not shaken by the events and hardships of life.

He died without any hatred against any one. But his recommendation to the caliph after him to have pity on people and to take care of the poor as he said on «al-Ansar»: «Accept their good men and forgive their wrong doers». And his recommendation on Arabians: «Take the suplus of their money and give them to their poor and you should not impose on them what is heavier than their capabilities».

Jubair Ibn Muta'am said: «I was told that Omar had told Ali: «If you became the caliph of believers do not let Abdul Muttulebs do injustice to people; and he told Othman: «If you became the caliph of Moslems do not let Bani Mu'et do injustice to people».

This shows that Omar feared to make favourtism to the caliph (his relatives) thereby losing fairness and depriving those efficient people and those who desrve their rights from their dues.

Abu Lu'lu'a - the killer of Omar

Omar did not allow captives at the age of maturity to enter Medina. But al-Maghira Ibn Sh'uba wrote to him, as he was in al-Kufa, mentioning a boy with him and seeking a permission to allow him enter Medina.

He said he had many works in which people have interest. He is a blacksmith, carpenter and engraver.

(Omar gave him the permission to send him to Medina. Al-Maghira imposed on him 100 dirhams each month[1]. He came to Omar complaining the high rate of taxes. Omar said: «What do you work well?

He mentioned to Omar the works he does well. Omar said: «Your takes are not many in comparison with your job. He went away in resentment complaining.

Omar spent several nights. Then the boy passed by him. He said: Didn't I tell you that you say if you wanted you had made a mill-stone that «grinds winds»!The servant boy turned to Omar with indignation and said, while Omar was with a group of people: «I'll make you a mill-stone about which people would talk!».

When the servant went away: Omar told the people who were with him: «Did the slave threatened me with some thing later». He spent several

(1) And it is said 120 dirhams in a month, that is to say 4 dirhams per day.

nights. Then Abu Lu'lu'a got a two-head dagger and stabbed him with it, as mentiond above. One of the stabs was under umiblical cord.

Abu Lu'lu'a harboured hatred for Omar because the Arabs conquered his country. When he saw small captive children he said: «The Arabs ate my heart». He was one of the captives of Nahawand».

Abaidullah Ibn Omar and the killing of al-Hurmozan

When Abu Lu'lu'a thought about killing Omar, he made a dagger with two heads and dipped it with poison. Then he came to al-Hurmozan. He told him: «How do you see this? He said: «I see that if you stab anybody you will kill him[1]. Al-Hurmozan was one of Persia's commanders held as a prisoner of war in Tastur and was sent to Medina and when he saw Omar he asked his escorts: Where are his guards and servants? They said: He has neither guards, nor servants, nor clerks or devan.. He said: «He must be a prophet». Then he embraced Islam. Omar gave him 2000 and gave him a lodging in Medina.

In Tabakat Ibn Sa'ad, there is a story reported by Nafe'. He said Abdul-Rahman had seen the dagger by which Omar was killed. He said he had seen it with al-Hurmozan and Jufina. He said: «I told them: «What are you doing with this dagger?». They said: We cut meat with it...» Abaidullah Ibn Omar told him: Did you see them? He said: «Yes,». He took his sword and killed them. Othman summoned him. Then he came to him. He told him: «Why did you kill these two men as they are under our protection.. Abaidullah took Othman by force and knocked him down. Then people held him and prevented him from doing more. When Othman sent to him to come to meet him, he took the sword and thought of doing bad to him, but Abdul Rahman asked him to leave it.

Sa'ed Ibn al-Musayeb reported that Abdul Rahman Ibn Abu Bakr al-Seddeq had said when Omar was killed: «I had passed by Abu Lu'lu'a the assassin of Omar while he was with Jufaina, al-Hurmozan and Hamnaja. When I surprised them they rebelled and there fell a dagger with two heads and its body in the centre.

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(1) Assad al-Ghaba.

So, look what is the dagger by which Omar was killed. They found that it was the dagger which Abdul-Rahman Ibn Abu Bakr described. Obaidullah Ibn Omar ran quickly, when he heard about this from Abdul-Rahman Ibn Abu Bakr, with his sword. He called al-Hurmozan, when he (the latter) went out to him, he said go with me to see a horse for me. He remained behind and when al-Hurmozan became before him, he raised his sword. Obaidullah said: I also called Jufaina, who was a Christian from al-Hera. He was supporte of Sa'ad Ibn Abi Waqqas. He brought him to Medina for accord that was between them. He taught writing in Medina. When I raised my sword he crossed his hand between his eyes. Then, Obaidullah went and killed a daughter of Abu Lu'lu'a, she was small girl called al-Islam. Obaidullah wanted to kill all captives in Medina on that day. Some immigrants met those people who have a say on him.

They asked him to stop his acts and, then, they threatened him. He said: «I swear by Allah I'll kill them all. And he attacked some immigrants...

Amre Ibn al-Ass followed him and asked him to hand his sword. Then, he handed it to Amre. Later Sa'ad Ibn Abi Waqqas came and settled the matter. Othman came at last before he was given the pledge of allegiancet and quarelled with Obaidullah... World got dark when Obaidullah killed Jufaina, al-Hurmozan and the daughter of Abu Lu'lu'a... People settled the matter between him and Othman. Othman said to Abaidullah: «May Allah be angry with you... You have killed a man who performs prayers, a small girl and another man who was put under the protection of the Messenger of Allah, to whom May Allah's Blessings and peace be granted».

Al-Hurmozan and Jufaina's conspiracy to kill Omar

We already mentioned the reason for murdering Omar by Abu Lu'lu'a. Stories we have indicate that there was a conspiracy to kill Omar concoted by al-Hurmozan availing himself the apportunity of Abu Lu'lu'a hatred of Omar. Both of them were Persians.

Furthermore, al-Hurmozan became Moslem after he was held captive by force and was sent to Medina. He became Moslem lest he was killed by the caliph. Nafe's story mentioned in Tabaqat of Ibn Sa'ad that Abdul

Rahman saw the dagger by which Omar was stabbed. And Sa'ed Ibn al-Musa'yeb said that Abdul Rahman Ibn Abu Bakr had seen the dagger falling from Abu Lu'lu'a, al-Hurmozan and Jufaina when he surprised them during their walk. When Obaidullah heard from Abdul-Rahman he ran quiclky and killed them. He did not stop short of that but he also killed the daughter of Abu Lu'lu'a motivated by the factor of revenge.

Moreover, the dagger described by Abdul-Rahman is identical to the one used for killing Omar. Had not Obaidullah been hasty in killing al-Hurmozan and Jufaina they would have been summoned for interrogation. Then, the secrets of conspiracy might have been shown.

Some people believed Abu Lu'lu'a was the only one responsible for the murder. Al-hurmozan and Jufaina were not blamed. They believed.

Hassan Ibn Thabet, the well-known poet, elegized al-Hurmozan. But, we believe that there was a conspiracy concocted by them all, the one who executed it was Abu Lu'lu'a.

His burial, for whom may Allah's good pleasure is prayed

Omar was moved to his home after he had been stabbed. On Sunday morning, they buried him at Aiysha's House with the Prophet, to whom may Allah's Blessings and peace be granted, and with Abu Bakr. Suheib performed prayers on him. Before that, two men advanced. They were companions of the Messenger of Allah, to whom May Allah's Blessings and peace be granted, Ali and Othman, one of them stood close to his head and the other close to his feet. Abdul Rahman said: «There is no God but Allah... How interested you are in command!! Didn't you know that he is the Commander of Believers?

He said: «Let Suheib perform prayers before people. Then, Suheib prayed on him and others; Othman, Ali, Al-Zubair, Abdul-Rahman Ibn A'ouf, Sa'ad and Abdullah Ibn Omar went down to his tomb.

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